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PROLEGOMENA TO A GREEK-HEBREW AND HEBREW-GREEK INDEX TO AQUILA

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CHAPTER II

AQUILA'S KNOWLEDGE OF THE HEBREW GRAMMAR AND LEXICON

18. WHEN we speak of Aquila's knowledge of the Hebrew Grammar and Lexicon, it should be understood that we cannot possibly have in mind a systematic treatise of Hebrew grammar or a Hebrew-Greek lexicon ready-made, but rather that empiric and practical acquaintance with grammatical rules and the meanings of words without which no translator could operate at all. At best it may be said of the period antedating the rise of a scientific study of the Hebrew language in the tenth century that grammatical reflexion manifested itself then in a rudimentary way. Thus we find empiric observations in the talmudic literature which, however, do not go very far.⁷⁰

⁷⁰ On the history of grammar, see Steinthal, *Geschichte der Sprachwissenschaft bei den Griechen und Römern mit besonderer Rücksicht auf die Logik*, I, 1895, 25 ff.; v. d. Gabelentz, *Die Sprachwissenschaft, ihre Aufgaben, Methoden und bisherige Ergebnisse*, 1901, 17 ff. The history of Hebrew grammar is treated in full by S. D. Luzzatto, *Prolegomeni ad una grammatica ragionata della lingua ebraica*, 1836, 11-71; Franc. Delitzsch, *שפת ישראל, Isagoge in grammaticam et lexicographiam linguae hebraicae*, 1838; W. Bacher, *Die hebräische Sprachwissenschaft* (vom 10. bis zum 16. Jahrh. , mit einem einleitenden Abschnitt über die Massora, 1892; specifically the beginnings of Hebrew grammar by Bacher, *Die Anfänge der hebräischen Grammatik*, *ZDMG.*, XLIX, pp. 1 ff. and 335 ff. The grammatical observations of the ancients are summed up by Berliner, *Beiträge zur hebräischen Grammatik im Talmud und Midrasch*, 1879; comp. also Bacher, *Anfänge*, 3-7.

When it is remembered that both Saadya and Menaḥem b. Sarūḳ have quite primitive ideas concerning the nature of Hebrew roots⁷¹ and to what sad consequences of a practical kind these erroneous notions led in Ḳalir's *paṭṭanic* productions,⁷² it were idle to expect any sounder views from Aquila. Just because Aquila is given to etymologizing,⁷³ the foregone conclusion that he will have exposed himself to the pitfalls of a primitive root theory is verified all too well.

The following examples, which are by no means exhaustive, may serve as an illustration: טטט is combined with נטת 3 Kings 21. 27 where טט = *κεκλιμένος*; טט is confused with טיר Deut. 26. 17 where הטט is rendered *ἀντηλλάξω*, a word used by *a'* for הטיר Ps. 45 (46). 3; טת with טט Ps. 90 (91). 10 where μεταχθήσεται = הטת, comp. μεταγειω = הטת 32 (33). 10; טט with טט Ps. 68 (69). 21 where καὶ ἀπεγνώσθη renders הטט, but ἀπογνώσκει otherwise renders טט, comp. 1 Kings 27. 1; טט with טט Job 41. 7 where ὑπερέκχυσις = טט, ὑπερεκχεῖν being used by *a'* for הטט Prov. 12. 2 and Isa. 58. 10; טט with טט Deut. 1. 17 where ττ = *κρυψης* according to BM, so also Sifre quoted by Rashi and Sanh. 6 b, 7 a: לא תכניס דבריך; טט with טט Ps. 61 (62). 4 where ττ = *ἐπιβουλεύετε*, comp. *ἐπιβουλή* uniformly = טט; טט with טט Isa. 51. 23 where טט = *ἔδαφιζόντων σε*, comp. Ps. 45 (46). 7 where *ἔδαφιζέω* rightly renders טט; טט with טט Ezek. 19. 5 where טט = *ἐτρόθη*; טט with ין Jer. 25. 38 (32. 24) where

⁷¹ The trilaterality of Hebrew roots was discovered by Ḥayyuj (end of the tenth and beginning of the eleventh century) and the theory perfected by Ibn Janah (first half of the eleventh century).

⁷² Comp. Zunz, *Die synagogale Poesie des Mittelalters*, p. 121 and particularly Beilage 9, p. 378 ff.

⁷³ See above, § 10.

יִזְהַב is translated by *τεθολωμένη*, 'made turbid, muddy'; יִקְהַב with יִקְהַב Gen. 49. 10 where *σύστημα*, which I. 10 is used for מִקְהַב, is the rendering for יִקְהַב; הַפְּרִיָּה = τῆν καταφανήν Gen. 22. 2, apparently from the root פִּרְה; יִשְׁרְהוּ = ἐφοδεύσεις αὐτοῦ Job 37. 3 is combined with שׁוּר, so Rashi; מוּר with מוּר Jer. 48 (31). 11 where מוּר = ἐπίκρανευ; מוּר with מוּר Ezek. 20. 8 where וַיִּמְרוּ is translated by ἠλλαξαν; מוּר with שׁוּר in Gen. 15. 2 where מוּר = ποτίζων, an abbreviated מוּרְקָה; מוּר with מוּר Jer. 48 (31). 9 where מוּר = ἀνθοῦσα ἐξελεύσεται; מוּר Job 39. 13 is combined with מוּר יֵרָאֵץ (hawk, falcon); מוּר = σκευαστής Isa. 32. 5 combined with מוּר σκεῦος; מוּר with מוּר Ps. 118 (119). 118 where מוּר = ἀπεσκολόπισας, a word used in two places for מוּר, comp. Ps. 67 (68). 5 and Isa. 57. 14; the same confusion is evident Job 28. 16, 19 where מוּר = ἀναβληθήσεται; מוּר with עוּב Exod. 19. 9 and Isa. 19. 1 where עוּב (cloud) is rendered by πάχος (thickness); מוּר = καὶ καρπέυσει Eccles. 12. 5 is combined with מוּר καρπός; מוּר δύναμις Isa. 4. 2 by confusion with מוּר; on the other hand מוּר Ezek. 20. 6, 15 is rendered στάσις from מוּר (מַוּר); מוּר is confounded with מוּר Prov. 1. 27 where מוּר = ἐπίχσις; מוּר = ἐξελθόν Deut. 23. 13 (14) is derived from מוּר rather than from מוּר (but perhaps *a'* is in agreement with the intent of the *nikkūḏ*); מוּר = τοῖς ἐξελεσομένοις with *θ'* *ε'* and ⑥ to Num. 24. 24 (comp. Barth, *Nominalbildungen*², p. 188 below, also Chajes, *REJ.*, XLIV, p. 226) is likewise derived from מוּר Ps. 73 (74). 14; מוּר is accommodated to מוּר Jer. 49. 14 (29. 15) where περιουχία (which usually = מוּר) stands for מוּר; מוּר to מוּר Isa. 63. 1 where מוּר = καταστρωννύων, a word used Job 12. 23 for מוּר; again Jer. 48 (31). 12 where מוּר = στρώτας, καὶ στρώσουσιν αὐτόν; מוּר to מוּר Hos. 11. 12 (12. 1) where מוּר = ἐπικρατῶν; מוּר to מוּר Ps. 59 (60). 10 where מוּר = ἡταιρήσατο, so Rashi; מוּר to

רָעָה Jer. 15. 12 where הִרְעָה (= *num franget*) is translated by $\mu\eta$ ἀρμόσει; רָפָה to רָפָא Ps. 45 (46). 11 where הִרְפִּי = *λάθητε*; on the contrary רָפָא to רָפָה Prov. 15. 4 where מִרְפָּא לְשׁוֹן = *προσηνῆς γλώσσα*; שָׁנָה to שָׁנָן Deut. 6. 7 where הִשְׁנַנְתָּם is rendered by *δευτερώσεις*, and also 28. 37 where שָׁנִינָה = *δευτέρωσις*.⁷⁴

19. Conscious of the various functions belonging to the various conjugations in Hebrew, Aquila endeavoured to differentiate as much as possible between them by using certain types of Greek verbs for certain types of Hebrew verbs. Thus, the pi'el and hiph'il are expressed to a large degree by verbs ending in *-oûn* and *-άζειν, -ίζειν*: הִרְיִיר = *καταβιβάζειν*, קָדַשׁ and הִקְדִּישׁ = *ἀγιάζειν*, נָקַה = *ἀθροῦν*, הִנְבִּיר = *δυναμοῦν*, שָׁוָה = *ἐξισοῦν*, הִיָּה and הִתְהַיָּה = *ζωοῦν*, קָצַר and הִקְצִיר = *κολοβοῦν*, הִשְׁקָה = *ποτίζειν*, הִשְׁמִיעַ = *ἀκουτίζειν*, הִשְׁנָה = *ἀνομηματίζειν*, הִכְשִׁיל = *σκανδαλοῦν*, הִאִיר or הוֹרָה = *φωτίζειν*, שָׁחַר and הִשְׁכִּים = *ὀρθρίζειν*, פָּוַר and הִפְיִן = *σκορπίζειν*, יָדַע and הוֹדִיעַ and הִרְאָה = *γνωρίζειν*, &c. Verbs with *-oûn* and *-ίζειν* are less frequently used for the kal, e.g. קָחַן = *δοκιμάζειν*, קָבַב = *κυκλοῦν*, שָׁבַן = *σκηνοῦν*; while the pi'el and hiph'il are sometimes rendered also by ordinary verbs, e.g. שָׁחַת and הִשְׁחִית = *διαφθείρειν*, הִשְׁיִב = *ἐπιστρέφειν*, שָׁפַח = *εὐφραίνειν*, הִכְרִיעַ = *κάμπτειν*. The hiph'il is sometimes rendered also by a combination with *ποιεῖν*, as e.g. הִחְזִיק = *ισχυροποιεῖν*, הִרְנִין = *αἰνοποιεῖν*, הוֹרִיעַ = *γνωστοῦν ποιεῖν*, הִצְמִית = *ἄφωνον ποιεῖν*. Moreover, verbs with *-ύνειν* are sometimes employed to render the hiph. and more rarely the pi. as, for instance, גָּדַל and הִגְדִּיל = *μεγαλύνειν*, הִיטִיב = *ἀγαθύνειν* and βελτύνειν, הִרְחִיק = *μακρύνειν*.

⁷⁴ As to the confusion of roots in the Septuagint comp. Frankel, *Vorstudien*, p. 200.

20. Where a Hebrew intransitive verb = a Greek passive verb, the pi'el and hiph'il of the intrans. are rendered by the active of the Greek verb. Thus קָצַר = κολοβοῦσθαι, קָצַר and הִקְצַר = κολοβοῦν; שָׁבַע = ἐμπιπλάσθαι, שָׁבַע and הִשָּׁבַע = ἐμπιπλᾶν; נָבַר = δυναμοῦσθαι, הִנְבִּיר = δυναμοῦν; גָּבַהּ = μετεωρίζεσθαι, הִגְבִּיהַּ = μετεωρίζειν; אָוַר = φωτίζεσθαι, הִאִיר = φωτίζειν; פָּשַׁל = σκανδαλοῦσθαι, הִכְשִׁיל = σκανδαλοῦν; בָּבַר = βαρύνεσθαι, הִכְבִּיר = βαρύνειν; פָּוַן = διασκορπίζεσθαι, הִפִּיץ = διασκορπίζειν; רָוַם = ὑψοῦσθαι, הִרָוַם = ὑψοῦν; תָּעַר = πλανᾶσθαι, הִתְעַר = πλανᾶν; תָּמַם = τελειοῦσθαι, הִתְמַם = τελειοῦν; מָאָז = μαιίνεσθαι, הִמָּאָז = μαιίνειν; שָׁחַ = ἐξισοῦσθαι, הִשָּׁחַ = ἐξισοῦν; שָׁחַם = εὐφραίνεσθαι, הִשָּׁחַם = εὐφραίνειν.

21. The passive conjugations are invariably rendered by the Greek passive, the stem remaining the same as in the active, if the active exists. Thus יָדַע = γιγνώσκειν, נִדְרַע = γιγνώσκεσθαι; כָּתַב = γράφειν, נִכְתַּב = γράφεσθαι; בָּנָה = οἰκοδομῆν, נִבְנְהָ = οἰκοδομῆσθαι; מָלַל = μολύνειν, הִמָּלַל = μολύνεσθαι; הִפָּה = πλήσσειν, הִפָּה = πλήσσεσθαι. Where the pass. is found translated by the active it is mostly due to a different vocalization on the part of our translator, as, for instance, Job 28. 15 יָתַן = δώσει presupposes the pointing יָתַן (sbj. הִתְנַן, so also θ'). On the other hand, there are a few passives construed as actives, but in these instances the whole rendering is paraphrastic. Thus Gen. 30. 8 נִפְתְּלוּ אֶת־הַמִּלְחָמָה וְנִפְתְּלוּ אֶת־הַמִּלְחָמָה = συναέστρεψέν με ὁ θεὸς συνααστροφήν; Isa. 26. 3 בְּךָ בָטוּחַ = ὅτι ἐπ' αὐτῷ πεποίθασι, unless a' read בטוח; Jer. 16. 6 לֹא יִקְרָה לָהֶם = οὐδ' οὐ μὴ φαλακρώσουσιν αὐτούς; 38 (45). 27 לֹא נִשְׁמַע הַדְּבָרָךְ = ὅτι οὐκ ἤκουσαν τὸ ῥῆμα. There are likewise some actives rendered passively, thus Lev. 15. 3 הִתְחַמֵּם ('inwardly transitive', GK., § 53 d-g) = ἐσφραγίσθη; Job 5. 5 יִתְחַהֵּב = ἀρθήσεται; Ps. 92 (93). 3 יִשְׂאוּ = ἐπήρθη; Jer. 18. 23 אֶל־תְּחַמְתִּי = μὴ ἐξαλειφθείη; 50 (27). 45

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐὰν μὴ συμψησθῶσι τὰ ἐλάχιστα . . .* ; Ezek. 13. 22 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = . . . ἡμανρώθη (implying וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם).

The hithpa'el is naturally rendered by the active, comp. Gen. 5. 22, 24 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *καὶ περιεπάτει* ; Ps. 21 (22). 28 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *καὶ προσκυνήσουσιν* ; Jer. 46 (26). 14 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *στήθι* ; or the middle, comp. Isa. 52. 2 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *περίλυσαι* ; or the passive as, for instance, Job 5. 4 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *καὶ ἐπιτριβήσονται* ; Isa. 52. 2 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐκτινάχθητι*.

22. Aquila's knowledge of Hebrew syntax could only be gauged fully if we had more continuous texts of his version than we possess now. But even with the limited means at our disposal, considering even the fact that in the fragments preserved, outside the large recently discovered remains, complete sentences and phrases are rather scarce, it is easy to see at a glance that his knowledge of the rules governing the construction of the Hebrew sentence was sound. Of course, we must bear in mind the fact that in individual cases Aquila's exegesis may be at variance with our own. This is proved by the following illustrations :

(a) The Hebrew perfect is largely rendered by the Greek aorist, as, e.g. וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐκάθισεν*, וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἤγγισεν*, וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *παρήλθον*, וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *διετήρησα*. In a few characteristic passages the Greek perfect takes the place of the aorist : Gen. 1. 29 ; Ezek. 3. 9 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *δέδωκα* ; Exod. 7. 1 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *δέδωκά σε* ; 1 Kings 9. 24 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *κέκληκα* ; Ps. 30 (31). 23 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐξέρριμμαί* ; Jer. 18. 12 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἀπήλπισται*. Sometimes the pluperfect is found, as, for instance, Ps. 24 (25). 2 and 30 (31). 15 where וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐπεποίηειν*. Or the imperfect is used, as Deut. 32. 17 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐτριχίω αὐτούς*⁷⁵ ; Ps. 118 (119). 174 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐξειχόμεν* ; Jer. 2. 24 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *εἴλκεν* ; Ezek. 22. 29 וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם = *ἐβιάζοντο*. When the Hebrew pf. refers

⁷⁵ Aquila combines the verb with וְיָצֵאנוּ מֵאֶרֶץ מִצְרָיִם.

(s. Field); Ezek. 3. 17; $\text{קָרָא} = \text{καὶ καλέσεις}$ Jer. 7. 27; $\text{קָרָא} = \text{καὶ ἐρεῖς}$, *ibid.*, 28; $\text{קָרָא} = \text{καὶ κόψονται}$ Zech. 12. 10. Sometimes the future is replaced by imp. aor. (praes.), comp. Ps. 24 (25). 11 $\text{קָרָא} = \text{καὶ ἰλάσθητι}$; Jer. 29 (36). 12 $\text{קָרָא} = \text{καὶ ἐπικαλέσασθέ με καὶ πορεύεσθε}$. Or the Hebrew form is conceived as expressing a purpose and so infin. aor. preceded by *τοῦ* is employed—a form which, as will be seen below, is otherwise confined to the inf. with the prefix *ל*—as, e.g., Jer. 38 (45). 10 $\text{קָרָא} = \text{τοῦ ἀναγαγεῖν}$. When in dependence upon *י* cum imperf. (*ὅταν* cum coniunct. aor.) *י* cons. cum perf. is naturally expressed by *καί* cum coniunct. aor., as, for instance, Lev. 5. 15 $\text{קָרָא} . . . \text{קָרָא}$ *ὅταν παραβῆ . . . καὶ ἁμάρτη*. The perf. with *י* consec. in an iterative force becomes in Greek an imperf., comp. 3 Kings 9. 25 $\text{קָרָא} = \text{καὶ ἀνεβίβαζεν}$. On the other hand, when the Hebrew pf. is joined to a weak *י*, it is expressed correctly by the pf., comp. Jer. 7. 28 $\text{קָרָא} = \text{καὶ ἐξήρται}$; we may infer that the preceding קָרָא was rendered *ἐκλέλοιπεν*, comp. Mic. 7. 2.

(c) The impf. is generally rendered by the Greek fut., as $\text{קָרָא} = \text{γνώσομαι}$, $\text{קָרָא} = \text{καλέσω}$, $\text{קָרָא} = \text{σκηνώσει}$. The aor. is used for the impf. frequentative or iterative: Gen. 2. 6 $\text{קָרָא} = \text{ἀνέβη}$; Job 21. 10 $\text{קָרָא} = \text{ἐδυστόκησεν}$; 30. 12 $\text{קָרָא} = \text{ἀνέστησαν}$; 31. 13 $\text{קָרָא} = \text{ὑπέρριψα}$; Ps. 17 (18). 44 $\text{קָרָא} = \text{ἐδούλευσάν μοι}$; 54 (55). 15 $\text{קָרָא} = \text{ἐγλυκάναμεν}$; 94 (95). 10 $\text{קָרָא} = \text{δυσηρεστήθην}$; 102 (103). 7 $\text{קָרָא} = \text{ἐγνώρισεν}$; 117 (118). 10 $\text{קָרָא} = \text{ἠμνάμην}$; Isa. 26. 10 $\text{קָרָא} = \text{ἠλεήθη}$. Naturally, the Greek impf. may be employed, comp. Ps. 37 (38). 21 $\text{קָרָא} = \text{ἀντέκειντό μοι}$ (comp. קָרָא); 68 (69). 5 $\text{קָרָא} = \text{ἐπέστρεφον}$ (comp. likewise קָרָא); $\text{קָרָא} = \text{ἐπεκράτουν}$ (so read for *ἐπεκρότουν*). The impf. is also translated by an aor. when it carries on a pf. as, for instance, Job 21. 10 $\text{קָרָא} =$

ἐξέβαλε; Ps. 7. 16 לַפַּעַל = εἰργάσατο; 73 (74). 5 יָרַע = ἐγνώσθη; Prov. 7. 21 תְּרִיחֶנּוּ = ἐξώσεν; Isa. 30. 4 יָיַעוּ = ἤγγισαν; 41. 2 יָהוּ = ἔδωκε. Similarly the aorist renders an imperf. which in poetic style replaces a perf., comp. Job 10. 19 אִיבַל (the force of the imperf. is clearly that of a perf. in the apodosis, verse 18 a in its interrogative form being the equivalent of a negative protasis = לֹא יִבְלֵי מַרְהֵם הַיְצִיחֵנִי; Ⓞ carries on the interrogative; a's procedure is uncertain) = ἀπηνέχθην. The impf. frequentative or gnomic is rendered by the present: 4 Kings 9. 20 יִנְהַגוּ = ἐλαύνει; Job 38. 18 יִשְׁכְּנוּ = σκηνοῦ; Ps. 61 (62). 4 תְּהִיחַתּוּ = ἐπιβουλεύετε; Prov. 1. 22 תְּהַרְבּוּ = ἀγαπάτε; 14. 33 תְּיָרַע = γινώσκεται; 15. 18 יִנְהַגוּ = ἐρεθίζει; Isa. 38. 12 יִבְצְעֵנִי = ἐκτέμνει με (contrast יִשְׁלַחֵנִי aorist a' s' θ'). Jer. 27 (34). 17 תְּהִיָּה = γίνεται stands on a different plane; the imperf. is conceived as describing the nascent event (Driver, § 26), hence the Greek present. The impf. expressive of a general truth and attached to a substantive with omission of the relative (Driver, § 34) is aptly rendered by a part., comp. Ps. 41 (42). 2 כָּאֵל תַּעֲרֵג = ὡς αὐλῶν πεπρασιασμένος; Isa. 40. 15 יִשׁוּלֵךְ כְּרִדָּה = ὡς λεπτόν (a' appar. pointed כְּרִדָּה) βαλλόμενον (so according to one edition); Jer. 10. 9 יִבְרָא . . . כְּסָף = ἀργύριον . . . φερόμενον; Hos. 5. 13 יִרְבּוּ אֱלֹהֵי מִלְכָּה יִרְבּוּ = ⟨πρὸς βασιλέα⟩ δικασόμενον (a' apparently read ב(י)רְבּוּ); and again 10. 6 יִרְבּוּ אֱלֹהֵי מִלְכָּה = ⟨βασιλεῖ⟩ δικάζοντι. Similarly, when the antecedent is implied: Ps. 90 (91). 6 יִשׁוּבַ כְּסָף יִשׁוּבַ = ἀπὸ δηγμοῦ δαιμονίζοντος = a morsu insanientis. The pt. likewise covers the impf. circumstantial: Ps. 34 (35). 8 יָרַע לֹא יָבֹאֵהוּ שׂוֹאֵהוּ = ⟨ἐπελθέτω αὐτῷ συμφορὰ⟩ οὐ γινώσκουτι. Two asyndetic imperfects are brought into subordination: Job 10. 16 בִּי וְתִשָּׁב תְּתַפְּלֵא בִי = καὶ ἐπιστρέψας ἐθανάστωσας ἐν ἐμοί; similarly an imperf. asyndetically following upon a perf. is expressed by an infin.: Deut. 32. 29 יִשְׁבִּילוּ הַקְּבוּיִם = ὄφελον ἐσοφίσθησαν ἐπίστασθαι.

(d) The impf. after particles :

a. **אם** cum impf. = *ἐάν* cum coniunct. praes. sive aor. frequently (exx. for the present Gen. 4. 7 **אם־תִּיטִיב** = *ἐὰν ἀγαθύνῃς*; Isa. 21. 12 **אם־תִּבְעִיזוּ** = *ἐὰν ἐπιζητήτε*).

β. **כי** cum impf. in a temporal sense = *ἐάν* cum coniunct. praes. sive aor., comp. Ex. 21. 18 **וְכִי יִרְיֶבֶן** = *〈καὶ ἐὰν〉 διαμάχωνται*; Deut. 24. 22 (20) **כִּי תִבְבֹּט** = *〈ἐὰν〉 ῥαβδίσῃς*. Or the temporal force may be expressed by a pt.: Job 5. 21 **יִבֹא כִּי יִבֹא מִשֶׁר אֲפֹד פְּרוּסוֹמִים** (*ἀπὸ προνομῆς ἐπερχομένων* (*α'* had in mind *יִבֹא כִּי יִבֹא מִשֶׁר*, the usual aversion to personifying an inanimate object; comp. the identical case Ps. 90 (91). 6 adduced above under (c)). On a different plane is the concessive force, comp. Jer. 50 (27), 11 **כִּי תִשְׁמְחוּ וְתִצְהָלוּ** . . . *ὅτι ἐπεχάρητε . . . καὶ ἐχρημετίζετε* (the tenses exactly as in **ט**; the pf. at the head of verse 12 is rendered in **ט** by an aorist).

γ. **אשר** cum impf. Note Jer. 17. 7 **אֲשֶׁר יִבְטַח** = *ὁ πεποιθός*.

δ. **לֹא** (**בִּל**) cum impf. = *μή* cum coniunct. aor. comp. Ps. 9. 36 (10. 15) **בִּלְתִּמְצָא** = *μη εὐρεθῆ* (implying **תִּמְצָא**); Jer. 11. 21 **וְלֹא תָמוּת** = *καὶ οὐ μὴ ἀποθάνῃς*.

ε. **עַד** cum imperf. = *ἕως ἄν* sive *ἕως οὖ* cum coniunct. aor., comp. Ps. 56 (57). 2 **עַד־יַעֲבֹר** = *ἕως ἄν παρέλθῃ*; 140 (141). 10 **עַד־אֲעֹבֹר** = *ἕως οὖ παρέλθω*.

ζ. **פֶּן** cum imperf. = *μήποτε* cum coniunct. aor., comp. Ex. 19. 22 **פֶּן־יִפְרֹץ** = *μήποτε διακόψῃ*; Ps. 27 (28). 1 **פֶּן־תִּחַשְׁבֶּה** = *μήποτε σιγήσῃς*.

η. **אֲנִי** (**אֲנִי**) cum imperf. = *πρὶν* cum infin. aor.: 1 Kings 3. 3 **אֲנִי אֲבִיבֶה** = *πρὶν σβεσθῆναι*; Jer. 38 (45). 10 **אֲנִי אֲמָוֶה** = *πρὶν ἀποθανεῖν αὐτόν*. Similarly with perf. in the place of the imperf.: Ps. 89 (90). 2 **אֲנִי אֲמָוֶה** = *πρὶν ὄρη τεχθῆναι*.

(e) Cohortative and jussive. The cohort. is expressed

by the subj. aor., comp. c.g. Gen. 1. 26 הַשְׁגֵּן ποιήσωμεν. But also the optat. is found: Gen. 46. 30 הָיָה = ἀποθάνουμι. The juss. is rendered by an imper. aor., as Gen. 1. 3, 6, 14; Ps. 32 (33). 22 יְהִי = γενέσθω, γενηθήτω, γενέσθωσαν; or by the optat. aor., comp. Job 20. 23 יִמָּטָר = καὶ ὑετίσαι; Ps. 24 (25). 3; Isa. 26. 14 יִשָּׁו = ἀσχυνθείησαν. Note Job 29. 13 בָּאָה = ἔλθοι (mistaken exegesis). With a negative: Ps. 24 (25). 2, 20 לֹא יִשָּׁו = μὴ ἀσχυνθείην; Prov. 24. 28 לֹא יִהְיֶה = μὴ γίνου; Jer. 27 (34). 17 לֹא תִשְׁמַעוּ = μὴ ἀκούετε; Ps. 118 (119). 10 $\text{לֹא תִשְׁנַגְּנֵנִי}$ = μὴ ἀγοσηματίσης με; 4 Kings 23. 18 לֹא יַעֲלֶה = μὴ σαλευσάτω; Prov. 24. 17 לֹא יִגְלֶה = (μὴ) ἀγαλλιάσθω; Job 11. 14 לֹא תִשְׁכַּח = μὴ σκηνωσάτω (= לֹא תִשְׁכַּח , comp. 8).

(f) The impf. with ו consec. is generally translated by καί with an aor., as וַיְהִי = καὶ ἐγένετο, וַיִּקְרָא = καὶ ἐκάλεσεν, וַיֹּאמֶר = καὶ εἶπεν, וַיְבָרֶךְ = καὶ εὐλόγησεν, וַיִּשָּׂא = καὶ ἦρεν, וַיִּשְׁמַע = καὶ ἤκουσε. Naturally there is occasion to use the Greek imperf., comp. Gen. 5. 22, 24 וַיְהִי = καὶ περιεπάτει; Exod. 1. 12 וַיִּרְצֵי = (καὶ) ἐσικχαίνοντο; and even the pres., comp. Job 7. 15 וַתִּבְחַר = καὶ αἰρέται; Isa. 57. 20 $\text{וַיִּגְרֹשׁוּ מִיַּמּוֹ}$ = καὶ ἐκβράσσει ὕδατα αὐτῆς. Note Gen. 6. 3 (2) וַיִּרְאוּ = ἰδόντες δέ, where both the participial construction and the particle are after the manner of the freer versions.

(g) The Hebrew imperative is rendered by a Greek imperative aor. sive praes. Examples with successive imperatives: Gen. 1. 28 where וַיִּבְרָךְ וַיֹּאמֶר וַיִּבְרָךְ וַיִּבְרָךְ = αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ ὑποτάξατε αὐτήν καὶ ἐπικρατεῖτε; Ps. 4. 5 וַיִּטֹּב . . . וַיִּמְרוּ . . . וַיִּנּוּ = κλονεῖσθε . . . λέγετε . . . καὶ σιωπήσατε; Isa. 7. 4 וַיִּשְׁמַר וַיִּשְׁמַר = φύλαξαι καὶ ἡσύχαζε. Nevertheless we meet with instances of subordination, comp. Joshua 5. 2 וַיִּשְׁבַּח = καὶ ἐπιστρέψας περίτεμε; 4 Ki. 1. 2 וַיִּשְׁבַּח = πορευθέντες ἐκζητή-

σατε; Isa. 55. 1 וּלְכוּ שִׁבְרוּ = καὶ ἐλθόντες ἀγοράσατε. Abnormal is the use of the fut. for the Hebrew imp. Gen. 42. 16 הֲאִסְרֶנּוּ = δεθήσεσθε (α' σ'); 6 has imper. ἀπάχθητε, but a remnant of the fut. may be found in the conflate (and corrupt) ἀπαχθηθησθεσθαι n!—Job 37. 2 we find ἤκουσα ἀκοήν for שָׁמוּעַ שְׁמוֹעַ; apparently there is an error of transmission (θ' has ἀκουε ἀκοήν).

(h) The infin. absolute is rendered (a) by a part. or (b) by a verbal noun in the dat. Examples: (a) with pf.: 1 Kings 20. 6 לְשֹׂאֵל נִשְׂאָה = αἰτούμενος ἡτήσατο; 2 Kings 12. 14 יָצָא נְאֻצָּה = διασύρων διέσυρας; with an impf.: Num. 30. 13 וְאִם־הִפֵּר יִפְרֶה = (καὶ) ἐὰν ἀκυρώων ἀκυρώσῃ; Ps. 131 (132). 15 אֲבָרְכָה אֶת־יְהוָה = εὐλογῶν εὐλογήσω; Isa. 56. 3 הַבְּרִיל יִבְרִילֵנִי = διαχωρίζων διαχωρίσει; 61. 10 שִׂשְׁנָה שִׁשָּׁה = χαίρων χαρήσομαι; Jer. 13. 17 וְדָמַעַתְּ דָּמָה = καὶ δακρύνουσα δακρύνει; 39 (46). 18 מִלֵּט מְלִטָּה = ῥυόμενος ῥύσομαί σε; 51 (28). 58 עָרַעַר עֲתַרְעָרַעַר = σαλευόμενον σαλευθήσεται; Hab. 2. 3 בָּא יָבֹא = ἐρχόμενος ἥξει (or ἐλεύσεται). (b) Lev. 13. 7 פָּשַׁעַתְּ תִּפְשָׁעַתְּ = ἐπιδώσει ἐπιδώ; Deut. 31. 29 תִּשְׁחָתְּ תִשְׁחָתְּ = διαφθορᾶ διαφθερεῖτε; Ps. 131 (132). 16 וְיָנַח וְיָנַח = αινέσει αινέσουσιν; Isa. 59. 11 הָגָה נְהַגָה = φθογγῇ φθεγξόμεθα; Jer. 6. 9 עֹלֵל יְעֹלְלֵנִי = καλᾶμη καλαμήσονται; 44 (51). 29 יִקְבְּנוּ קוֹם = στάσει στήσονται; 49. 12 (29. 13) תִּתְקַח נֶקֶת = καθαρισμῶ καθαρισθήσῃ.—When the infin. absol., in continuation of a preceding finite verb, appears as a substitute for the finite verb (GK., § 113. 4), a finite verb is used by the Greek translator: Job 15. 35 הָרָה... וַיֵּלֶד = συνέλαβε... καὶ ἔτεκεν; Jer. 32 (39). 44 יִקְנוּ וְיָחִיבוּ... וְיִתְחַוּוּ = ἐκλήθησαν καὶ γραφήσονται... καὶ σφραγισθήσονται וְיִסְמְנוּ.

(i) The infin. construct is occasionally expressed by a noun: 3 Kings 18. 36 בְּעֹלֹתַי = κατὰ ἀνάβασιν; Ps. 30 (31). 23 בְּתַפְּסֵי = ἐν θαμβήσει μου; 31 (32). 6 לְעַתְּ מָצָא = εἰς καιρὸν εὐρέσεως; 120 (121). 8 וְיָבֹאֵךְ יָבֹאֵךְ = ἐξοδόν σου καὶ εἰσοδόν σου; 131

(I 32). $\text{I } \text{וְיָשַׁע} = \text{κακουχίας}$. Elsewhere the following methods are resorted to: (a) a finite verb is employed, so after prepositions which become temporal, modal, or final conjunctions in Greek: Ps. 33 (34). $\text{I } \text{וְיָשַׁע} = \text{ὅτε ἠλλοίωσε}$; Jer. 40 (47). $\text{I } \text{וְיָשַׁע} = \text{ὅτε ἔλαβεν}$.—Isa. 7. 2 $\text{וְיָשַׁע} = \text{ὡς σαλεύεται}$; 34. 4 $\text{וְיָשַׁע} = \text{ὡς ἀπορρεῖ}$; 3 Kings 21 (20). 12 $\text{וְיָשַׁע} = \text{ὡς ἤκουσεν}$.—Jer. 26 (33). 8 $\text{וְיָשַׁע} = \text{ἡνίκα συνετέλεσεν}$.—4 Kings 23. 24 $\text{וְיָשַׁע} = \text{ὅπως ἀναστήσῃ}$; Amos 1. 13 $\text{וְיָשַׁע} = \text{ὅπως ἐμπλατύνωσι}$.—Num. 14. 33 $\text{וְיָשַׁע} (= \text{עַד־יָמוּ}) = \langle \xi\omega\varsigma \grave{\alpha}\nu \rangle$ τελειωθῶσι ; Deut. 2. 14 $\text{וְיָשַׁע} (= \text{עַד־יָמוּ}) = \langle \xi\omega\varsigma \sigma\ddot{u} \rangle$ ἐτελειώθη .—Comp. also Exod. 9. 18 $\text{וְיָשַׁע} = \dots \text{ἐθεμελιώθη}$ (but it is uncertain whether וְיָשַׁע is infinitive, see Luzzatto *ad locum*). (b) in temporal constructions the conjunction and finite verb may after the manner of the freer translations be replaced by a participial construction, notably the genit. absol.: Isa. 30. 29 $\text{וְיָשַׁע} \text{ בְּלִיל} \text{ ὡς νύξ}$ $\text{ἀγιαζομένης ἑορτῆς}$ (ἀ' σ' , contrast $\text{θ' ὡς νύξ τοῦ ἀγιασθῆναι ἑορτῆν}$); similarly with a nomen actionis in the place of the infin. cstr. Isa. 30. 25 $\text{וְיָשַׁע} \text{ בְּיִוִּם} = \text{ἐν ἡμέρᾳ ἀποκταμένου πολλοῦ}$ (note the literalism of the sing.!); Exod. 4. 10 $\text{וְיָשַׁע} \text{ מֵאִז} = \text{ἀπὸ τότε λαλήσαντός (σου)}$; Deut. 11. 19 $\dots \text{וְיָשַׁע} \text{ וּבְשִׁכְבְּךָ} \text{ וּבְקִיּוֹמְךָ} \text{ וּבְלִבְתְּךָ} \dots = \text{καθημένου} \dots \text{καὶ πορευομένου} \dots \text{καὶ κοιταζομένου καὶ διανισταμένου}$ (contrast Ⓞ which adds σου , only that in the first two instances the pronoun goes both with the pt. and the noun (οἶκῳ, ὀδῶ).—Origen, however, who followed ἀ' (σ' θ') added σου sub ast, see the variants apud BM); Jer. 51 (28). 59 $\text{וְיָשַׁע} = \text{πορευομένου αὐτοῦ}$; Hos. 9. 12 $\text{וְיָשַׁע} = \text{ἐκκλίναντός μου}$. (c) A more literal rendering is Ⓢ cum infin. = ἐν τῷ cum infin. praes. sive aor.: Gen. 36. 24 $\text{וְיָשַׁע} = \text{ἐν τῷ βόσκειν αὐτόν}$; Ps. 101 (102). 23 $\text{וְיָשַׁע} = \text{ἐν τῷ ἀθροίεσθαι}$; Prov. 8. 27 $\text{וְיָשַׁע} = \text{ἐν τῷ ἀκριβάσειν}$; Ps. 21 (22). 25 $\text{וְיָשַׁע} = \text{καὶ ἐν τῷ ἀναβοῆσαι}$; similarly

27 (28). 2; Ezek. 17. 17 $\text{הַשְׁפִּיט} = \acute{\epsilon}\nu \tau\acute{\omega} \acute{\epsilon}\kappa\chi\acute{\omega}\sigma\alpha\iota$. (d) $\text{לְ} \text{cum infn.}$ nearly always = $\tau\omicron\upsilon$ cum inf. praes. sive aor.: 3 Kings 21 (20). 9 $\text{לַעֲשׂוֹת} = \tau\omicron\upsilon$ ποιῆσαι; 22. 49 $\text{לְלָכֶת} = \tau\omicron\upsilon$ πορευθῆναι; Ps. 30 (31). 3 $\text{לְהוֹשִׁיעַנִי} = \tau\omicron\upsilon$ σώζειν με; 32 (33). 19 $\text{לְהַצִּיל} = \tau\omicron\upsilon$ ῥύσασθαι; 90 (91). 11 $\text{לְשָׁמְרָךְ} = \tau\omicron\upsilon$ φυλάξαι σε; Eccles. 2. 2 $\text{וּלְכַנֹּס אֶתְּמוֹתַי} = \tau\omicron\upsilon$ συλλέγειν καὶ τῶν συναγαγεῖν; 4. 23 $\text{לְהִוָּחַד} = \tau\omicron\upsilon$ φυλάξασθαι; Isa. 50. 4 $\text{לְרַעַךְ} = \tau\omicron\upsilon$ γνῶναι, $\text{לְשָׁמֶר} = \tau\omicron\upsilon$ ἀκούειν; Dan. 9. 24 $\text{וּלְכַבֵּד . . . וְלְהַחֲמִיד . . . לְבַלְלָא} = \tau\omicron\upsilon$ συντελέσαι . . . καὶ τῶν τελειῶσαι . . . καὶ τῶν ἐξιδάσασθαι. Occasionally we find $\acute{\omega}\sigma\tau\epsilon$ and inf.: Eccles. 4. 17 $\text{לְשָׁמֶר} = \acute{\omega}\sigma\tau\epsilon$ ἀκούειν; also $\epsilon\iota\varsigma$ and a noun Ezek. 19. 14 $\text{לְמִשׁוֹל} = \epsilon\iota\varsigma$ ἐξουσίαν and 30. 21 $\text{לְהַשְׁתָּחִי} = \epsilon\iota\varsigma$ ἐπίδεσμον. When $\text{לְ} \text{cum infn.}$ implies readiness to do an action (GK, § 114 i), the Greek translator uses a finite verb: Ps. 24 (25). 14 $\text{לְהוֹרִיעַם} = \gamma\upsilon\omega\rho\acute{\iota}\sigma\epsilon\iota \alpha\upsilon\tau\omicron\iota\varsigma$. Finally it is also rendered by a part. fut., comp. Joshua 10. 33 $\text{לְעוֹר} = \beta\omicron\sigma\eta\theta\acute{\eta}\sigma\omega\upsilon\upsilon$. Comp. also Ezek. 21. 11 (16) $\text{לְמַרְטָף} = \eta\kappa\omicron\nu\eta\mu\acute{\epsilon}\nu\eta\nu$ (= $\text{לְמַרְטָף}?$).

(j) The part. is rendered by a part. of the present, aorist or perfect tense (with a preceding article for Hebrew הַ). Thus Gen. 49. 21 $\text{הַיִּתְּן} = \acute{\delta}$ διδούς; Ps. 149. 9 $\text{בְּתוֹב} = \gamma\epsilon\gamma\omicron\mu\acute{\alpha}\mu\acute{\epsilon}\nu\omicron\upsilon$; Ps. 24. 12 $\text{הַיָּבִין} = \acute{\delta}$ σταθμίζων; Eccles. 11. 5 $\text{יֹדֵעַ} = \epsilon\iota\delta\acute{\omega}\varsigma$; Isa. 45. 9 $\text{בֶּן} = \delta\iota\kappa\alpha\zeta\acute{\omicron}\mu\omicron\epsilon\upsilon\omicron\varsigma$; 53. 5 $\text{מְדַבֵּר . . . מְחַלֵּל} = \beta\epsilon\beta\eta\lambda\omega\mu\acute{\epsilon}\nu\omicron\varsigma . . . \sigma\upsilon\upsilon\tau\epsilon\tau\omicron\rho\iota\mu\mu\acute{\epsilon}\nu\omicron\varsigma$; Jer. 20. 9 $\text{עָזַר} = \sigma\upsilon\upsilon\upsilon\epsilon\chi\acute{\omicron}\mu\omicron\epsilon\upsilon\omicron\upsilon$; Amos 6. 3 $\text{הַמְּנַדְּיִים} = \omicron\acute{\iota}$ ἀποκεχωρισμένοι. The part. pass. with an active signification or when denominative is properly rendered by a part. act., comp. 3 Kings 6. 4 $\text{שֹׁפֵיִם} = \acute{\alpha}\rho\omicron\beta\lambda\acute{\epsilon}\rho\omicron\upsilon\sigma\alpha\varsigma$ (combined with נִשְׁקָה); Isa. 63. 1 $\text{הַרְרִי} = \delta\iota\alpha\pi\acute{\rho}\epsilon\pi\omega\upsilon$. The part. in a circumstantial clause describing a concomitant action in the past is rendered by the imperf., comp. 3 Kings 20 (21). 12 $\text{וְהוּא שָׁתָה} = \kappa\alpha\iota \alpha\upsilon\tau\omicron\varsigma \acute{\epsilon}\pi\omega\upsilon\upsilon\epsilon\upsilon$ (for the form see Thackeray, 120, foot-note); Job 2. 8 $\text{וְהוּא יָשַׁב} = \langle \kappa\alpha\iota \rangle \alpha\upsilon\tau\omicron\varsigma \langle \acute{\epsilon}\kappa\acute{\alpha}\theta\eta\tau\omicron \rangle$; Jer. 37 (44). 4

נָשָׂא נָשָׂא = εἰσεπορεύετο καὶ ἐξεπορεύετο. But elsewhere likewise the Hebrew pt. is expressed by a finite verb; thus, in accordance with the context, the past is expressed by the aor. or pf. and the pres. by the pres. Comp. Job 4. 11 אָבַר = ὤλετο; Ps. 32 (33). 7 בָּגַם = ἀπέθετο; Jer. 49. 14 (29. 15) חָלַשׁ = ἀπεστάλη;—Job 20. 26 בָּמוֹן = ἀποκέκρυπται; Dan. 9. 26 גָּתַרְתָּ = τέτμηται;—1 Kings 28. 9 אָתַתָּה מִתְנַקֵּשׁ = ⟨σύ⟩ ἐγκρούεις; Eccles. 1. 5 שָׁאָה = εἰσπνέι; Isa. 52. 5 מְנַאֵן = διασύρεται; Jer. 43. 3 מַסִּיתָ = ἐπισείει; in combination with יָוִד (= ⟨ἔτι σύ⟩) Exod. 9. 2 מִן־מִצְרַיִם = ἐπιλαμβάνη and ver. 17 מִסְתַּלֵּל = ἀντιποιῶ. In combination with הָיָה the pt. is rendered by an aor.: Jer. 26 (33). 18 הָיָה גָבַר = αὐτὸς ἐπροφήτευσεν. Here and there the part. is also rendered by an adjective (esp. a verbal adjunct. in -τός), comp. 3 Kings 6. 18, 29 בְּמַוְרֵי פֶרֶקֶט = περίγλυφα; Ps. 54 (55). 9 מִרְיָתָא סַעָה = ἀπὸ πνεύματος λαίλαπῶδους; 117 (118). 23 גַּבְרָתָא = θαυμαστή; Prov. 10. 20 and 22. 1 גְּבַהֵר = ἐκλεκτός; Cant. 4. 2 מְתַאֲמֹת = διδυμοτόκοι; Jer. 10. 9 מְרַקֵּעַ = ἐλατόν. The part. is occasionally expressed by a noun, comp. Eccles. 2. 2 מְחַלְלֵי = πλάνησις; Ezek. 16. 6 טְלֹאֵי חַיִּים = ἐμβολίσματα; 21. 20 (25) בְּצִוְיָהּ = περιοχῆς; 23. 14 מְרַקֵּעַ = μίμημα; Dan. 9. 26 שְׂמֹמֹת = ἐρημώσεων; Zeph. 1. 18 גְּבַהֵרָהּ = κατασπουδασμόν; comp. also Job 37. 18 מְצַדֵּי מְרַאֵי = ὡς ὄρασις συγχύσεως; Prov. 10. 5 מְבִישׁ מַיִם = ⟨υἱός⟩ αἰσχύνης.

(k) As to the noun, it is generally rendered by a Greek noun, but may also correspond to a Greek adj. in the neuter, as, for instance, חֲרִיתָא = ἔσχατον, בְּצֵהּ = κάθυγρον, מְגַבָּהּ = ἀκατέργαστον, מִן־מִצְרַיִם = ζυμωτόν, שְׂמֹמֹת = ἀνθιμον, עֲלֵי־לָהּ = ἐναλλακτικόν, מִן־צִוְיָהּ = διψαλέον; and also to a part. neut. as, e.g., מְצַדֵּי = διανοίγον; מְפִיטָהּ = λείπον Exod. 10. 5; or part. perf. pass. neut., as מִן־שְׂמֹמֹתָא = ἐσκοτισμένα γῆς Ps. 73(74). 20; מְבִישׁ מַיִם = τὰ ἐγκαταλελειμμένα Jer. 48 (31). 32; מְעַהֵרָהּ =

μεμωκημένα Jer. 10. 15. The Hebrew noun is sometimes rendered also by an inf., thus עָתָרָה = *εἰσακούειν*; שָׁבַע = *ἐμπλησθῆναι*; שָׁבַל = *περιωῆσαι*; and with ל prefixed לְמַצָּחָה = *παγιδευθῆναι* and לְעֶרְתִּי = *eis τὸ βοηθῆσαι μου*. A noun governing another noun in the genit. may be expressed attributively by an adj., comp. Ezek. 24. 7 צִהְיִתְּכָם לַעֲלֵי = *λείαν πέτραν*. יִגְזַל יִשְׂרָאֵל Isa. 9. 6 (5) is apparently combined with נִלְגָּה as accus. (= *נִלְגָּה נִלְגָּה*), hence *θαυμαστός σύμβουλος*. A noun may also correspond to an adj. with a noun understood, as, e.g., מִישׁוֹר and עֲרֵבָה = *ὀμαλή* (sc. γῆ); מִצָּר = *αὐστηρός* (sc. οἶνος); עֵינַי = *αἴγεια*, שִׁחַח לָנֶפֶס (sc. δέρματα); שֶׁלֶט = *τρίτη* (sc. ἡμέρα); חֶלְמָה = *ἀπόρρητος* (sc. λόγος). A noun in the accusative may be rendered by an adverb, comp. בְּטָרַח = *πεποιθότως* Deut. 12. 10; הֶבֶל = *μάτην* Job 9. 29; שָׁרַי = *ὀρθῶς* Eccles. 12. 10; מֵרַח = *πικρῶς* Isa. 33. 7; מִשְׁכִּיל = *ἐπιστημόνως* Ps. 46 (47). 8; עֲתִירָה = *καιρίως* Deut. 32. 35; רִי = *κενῶς* Ps. 2. 1. A noun in the genitive is sometimes transl. by an adj., as מִקְשָׁה = *ἐλατήν* Exod. 37. 17; עוֹלָם = *αἰώνιος*; צָב = *κατασκευαστός* (or *σκεπαστός*) Num. 7. 3; שָׂרָה = *ἄγριος* 4 Kings 4. 39; sometimes also by a part. as מִכְמָר = *ἠμφιβληστρευμένος* Isa. 51. 20; אֲמוֹנוֹת = *πιστεύων* Prov. 28. 20; הִיבִיט וְיִבְרַח וְיִקְוֶה וְיִבְרַח = *ὑπομένουτος καὶ συμπεπατημένου* Isa. 18. 7; שָׂרָה = *κατακεκαυμένον* Jer. 51 (28). 25; or by an adverb, comp. Jer. 14. 3 שְׁלוֹם אָמַח = *ἀληθῶς εἰρήμην*.

Nouns of the type *ketil*, *katil* (*kattil*), *katul* are aptly rendered by a verbal adj. in -τός, comp. יָרִיר = *ἀγαπητός*, כָּסִיל = *ἀνόητος*, אֵלִיל = *ἐπίπλαστος*, קָתִיר = *ἐπίλεκτος*, יִמְיִן = *ἀλίκτητος*, בָּחִיר = *ἐκλεκτός* or *ἐπίλεκτος*; or by a part. pass. as גָּוִיר = *ἀφωρισμένος*, אֲדִיר = *σωζόμενος*, נִבְרָח and פְּקִיר = *καθεσταμένος*, נִשְׂוִי = *ἐπηρμένος*, שָׂרִיד = *καταλελειμμένος*, נִצִּיב = *ἐστηλωμένος*. Note Prov. 27. 16 (α' σ' και οι λοιποι) *κεκρυμμένος βορέας ἀνεμος* / צָפְנִיָּה צָפְנִיָּה; it is not quite clear what α'

read (רַחֵם צַפּוֹן רַחֵם?). Forms of the type *kattil* are rendered by the pt. act., comp. פָּרַץ = διακόπτω (hence = פָּרַץ, פָּרַץ = καταδυναστεύω (hence = פָּרַץ). Similarly קָטַל (*kattul*), comp. Prov. 12. 24 קָטַל = συντεμνόντων. קָטַל (*kattil*) is correctly denominated from קָטַל θρίξ, hence τριχιῶν. The intransitive *katl* (*kattil*) is transl. by a part. pass., comp. טָא = κεκλιμένος, קָטַל = τεθλασμένος, לָל = ἀραιούμενος; עָו = κεκραταιωμένος. Note also קָטַל = ἀντικειμένη, קָטַל = ἐμπτισσομένη, קָטַל = ὠφρωμένος, קָטַל = ἐνσκιρωμένος.

An instance where Aquila perhaps in a striving after extreme literalness failed to perceive the archaic case-ending *ī-* is afforded Isa. 56. 9 where קָטַל is rendered once ζῶον αὐτοῦ and another time τὰ ζῶα αὐτοῦ.

לָ when periphrastic of a genit. is expressed by the genit., comp. Gen. 36. 24 לָצֶעֶן = τοῦ Σεβεγόν; Joshua 3. 12 לָשָׁבַב (distributive) = τοῦ σκήπτρου; 12. 23 לָגִלְגָל = ἐθνῶν τῆς Γεργέλ.

With reference to the noun it is also important to note that the abstract is often translated by a concrete and *vice versa*. Thus *concr. pro abstr.* are, for inst., דָּאָבּוֹן נָפֶשׁ = ἐκλιμώσσοῦσα ψυχὴ Deut. 28. 65; קָבֵל לָוִית = κατάκοροι, יָשַׁע = σωτήρ, קָלִיץ = τελουμένους, מְלָכִית = βασιλεῖς, מְמַלְכָה = βασιλεύς, עָו = βοηθός, רָעַב תְּחִלָּתָא = ἀσθενοῦντες λιμῶ Jer. 14. 18. *Abstr. pro concr.*: מוֹשִׁיעַ = σωτηρία. But מְשַׁבֵּיל = σύνεσις and ἐπιστήμη is perfectly in order. Moreover, the abstr. sing. may be rendered by a pl., as אֲקָרִית = ἐγκατάλειμματα, קָרִיוֹן = συλλήψεις, קָרִי = ἔλαιο, מְעַשֶׂה = ἔργα (Ps. 61 (62). 13 = 6), קָרִי = κρυπτά, תְּרַמִּית = συνεπιθέσεις, תְּבִנִית = ἐτοιμασία; and the abstr. pl. by a sing.: תְּבִינָא = βλασφημία, תְּבִינָא = συζυγία and συναλλαγή, תְּבִינָא = ἐπαοιδή, תְּבִינָא = ἐξίλασμός, תְּבִינָא = ἐνθύμημα, תְּבִינָא = ἀφροσύνη (Prov. 9. 6; comp. 6 (5 T) ס' θ' U Saad. and Ibn Ezra second rendering), תְּבִינָא = ἐπίλυσις,

תִּרְצָ = *θλίψις*, שֶׁשְׁעֵי = *ἀπόλαυσις*, תְּהַנִּיחַ = *δέησις*, תְּמַרְרֵם = *πικρασμός*; but we also find the abstr. pl. rendered by a pl. as, for instance, מִצְּוִיִּם = *ἐπιπόθηματα*, מִיִּשְׂרָיִם = *εὐθεία*, תִּזְרֹאֲךָ = *ἐπιφοβα*, מִעֲלֵילִים = *ἐπιτιήδευματα*, תְּעֲלִילֵם = *ἐναλλάγματα*.—The dual is mostly rendered by a sing., comp. מִצְּוִי = *θυμός*, מִצְּוִיִּם = *ζυγός*, מִעֲפָפִים = *εἶδος*, מִתְּנִי = *νώτον*, מִשְׂלֵים = *ἀπόληγμα*; but also by a pl., comp. מִלְּצִיָּה = *δοφύες*, מִלְּמַחֲמֵם = *λαβίδες*. The sing. collective is mostly rendered by a pl., comp. בְּקָרָה = *αἴγες*, פְּרִי = *καρποί*, קְמוֹתַי = *κνίδες*, לֶשֶׁךְ = *λάφυρα*, comp. also הַמְּעָרָה = *δάκρυα*. But Hos. 8. 5 *μόςχους σου* certainly = *הַעֲגָלָה / הַעֲגָלָה*; possibly also Jer. 50. (27) *II ὥσπερ μόςχοι χλόης* = *הַשְּׂפָלִי / הַשְּׂפָלִי*. Conversely we find a pl. collective which is rendered by a sing. collect., comp. בְּגָדִים = *ἱμάτιον*, יִרְחִים = *σελήνη*, בְּסַמִּים = *ζέα*, עַיִים = *λιθολογία*, תִּלְלוֹתַי = *ἐπιφυλλίς*, תִּבְאֲצָה = *στρατιά*, שְׁעָרַי = *κριθή*, שְׂמֵרַי = *טרύξ*. The sing. of material is transl. by a pl., comp. בְּשָׂרָה = *ἄρωματα*, בְּשָׂרָה = *σάρκες*, מִלְּחָה = *ἄλας*, מִתְּפָה = *ἄνθρακες*, תְּבֹהַבָה = *ἄχυρα*.

The adjective is often rendered by a part. as, e.g., אֲכֹבֵךְ = *ἐκλείπον*, אֲבֹהֵךְ = *ἐπηρμένον*, מִמְשִׁים = *ἐνωπλισμένοι*, מִמְאָה = *μειμασμένος*, נִבְאָה = *πεπληγμένον*, עָתִיר = *παρεσκευασμένος*, רָעַב = *πεινών*, שְׂבוֹר = *μεθύων*, שְׂלִי = *εὐθηνούδν*. Sometimes we also find the adj. (in a neuter sense) rendered by a noun, thus מִמְאָה = *μιασμός*, מִמְלָלוֹתַי = *διαπλοκαί*, מִתְּקִים = *μακρυσμοί*. In Prov. 11. 27 Aquila seems to have pointed שְׁחַר for שְׁחָר. Note also the rendering of מִי פְרָעָה = *ζη Φαραώ* Gen. 42. 15.

23. Under the head of lexical peculiarities the following (arranged alphabetically) deserve to be signalized:—אֲנָה which is usually taken to mean a basin used in ritual is translated by *α' πρόθυμα* = a preparatory or preliminary sacrifice Exod. 24. 6 on which comp. *Rhein. Mus.*, LX, 475 f. (Deissmann) || אֲנָה which is generally rendered 'band, army'

(from Aram. 𐤒𐤍𐤏 = wing, hence wing of army) is translated by *a'* ἄγαλμα = glory, delight, statue, an object of worship (comp. ἀγάλματα = 𐤀𐤍𐤏𐤍 𐤇 Isa. 21. 9) Ezek. 12. 14 which makes it not impossible that *a'* derived it from 𐤒𐤍𐤏 'embrace', comp. 𐤒𐤍𐤏𐤍 𐤇𐤍𐤒𐤍 Sanhedrin 60 b || 𐤀𐤍𐤏𐤍 1 Kings 2. 36 is rendered by συλλογή = a gathering, collecting, hence *a'* derived it from 𐤒𐤍𐤏 = to gather, collect || 𐤀𐤍𐤏 Ps. 41 (42). 2 is combined with 𐤀𐤍 and rendered ἀλλών = hollow way, comp. σ' πεδία (plains) for 𐤀𐤍𐤏 Ps. 28 (29). 9 (parallel to תִּרְוֵי; the meaning certainly fits the context admirably), and *a'* 𐤀𐤍𐤏 = ἀλλών Deut. 11. 30 and πεδίον Judges 9. 6, in the latter case in agreement with 𐤀 || 𐤀𐤍𐤏 is rendered Jer. 52. 15 ὑποστήριγμα = an underprop, comp. 𐤀𐤍𐤏 4 Kings 18. 16 = ἐστηριγμένα 𐤇 || 𐤀𐤍𐤏 = plummet Amos 7. 7 is translated γάνωσις (a brightening, shining), on which comp. Field *ad loc.*, n. 11 f. || 𐤀𐤍𐤏 = balsam-tree (BDB) or oak (König) is translated 2 Kings 5. 24 φρούρησις (watching, guarding) and 𐤀𐤍𐤏 = spring Job 38. 16 is likewise rendered φρούρημα, which proves that he derived them both from the same root (the biliteral 𐤒𐤍) [comp. Jerome on Mic. 7. 4 MABUCHA enim magis πολιορκίαν et φρούρησιν, id est *obsidionem* et *custodiam* . . . in Hebraeo sonat. Taylor *ad locum* rightly calls attention to Exod. 14. 3 where 𐤀 renders 𐤀𐤍𐤏 'coarctati sunt'. Note that Job 38. 16 σ' has συνοχή as an equivalent of 𐤀𐤍𐤏. Perhaps the root was combined with 𐤀𐤍𐤏, a synonym of 𐤀𐤍𐤏, comp. σ' Ps. 87 (88). 9 φρουρούμενον = 𐤀𐤍𐤏. M] || 𐤀𐤍𐤏 = duration, world (from 𐤀𐤍 = abide, continue) is rendered throughout Psalms by κατάδυσσις (*demersio, latebra*), comp. Syr. 𐤀𐤍𐤏 creep, sneak, slink, and talmudic 𐤀𐤍 hollow out || 𐤀𐤍𐤏 = violence, wrong Hab. 2. 17 is translated by αἷμα (blood), comp. Gen. 1. 31. 6 (on Gen. 6. 11): חמם זה שפיכות דמים

|| שֵׁשׁ = chaff Isa. 33. 11 is given the meaning of 'soot', *αἰθάλη*, according to Field's emendation || כְּבַרְתָּ הָאָרְצִי Gen. 35. 16 *καθ' ὄδον τῆς γῆς*, hence the כ is taken as the preposition, but the derivation still remains obscure, comp. Sa'adya who transl. *مميل من الطريق* or *المسافة* and also takes the כ as prefixed, see *תשובות רונש*, 93 and *שפת יתר*, § 79, || קְפִים = rafter Heb. 2. 11 is translated by *μάζα* (Lat. *massa*), comp. Schleusner *s.v.* who quotes Hesych.: *μάζα ἡ μεμαγμένη κόπρος* || כְּפִתּוֹר meaning 'capital' is rendered Amos 9. 1 by *οἰκοδόμημα* (building) || כִּי אֶמְלִים Ps. 117 (118). 10 which is usually combined with מוֹל 'circumcise, cut off' is rendered *ὅτι ἠμυνάμην αὐτούς* (= ㊄) = because I warded them off, perhaps derived from מוֹל 'in front of' || מְשִׁדָּה = Job 28. 18 is rendered *γλυκύ* (sweet, delightful); it is difficult to believe that א' combined it with מְחַק (see Schleusner *s.v.*) || נְחִינִים = nostrils Job 41. 12 is rendered by *πύρωμα* (a burning body), it is apparent that א' thought of חָרַר = 'be hot, burn' || מְתֻנָּה = gift Eccles. 7. 8 (7) is made to correspond to *εὐτονία* (*vigor*), Schleusner correctly suggests that our translator combined the word with the root מְתַן, comp. Arabic مَتَنَ 'be stout' and Hebrew מְתַנִּים || הַפְּסִדְרוֹנָה Judges 3. 23 (s. Field) = *⟨εἰς τῆν⟩ παραστάδα* (comp. ㊄ and σ'), see Moore's Commentary *ad locum* || עָתָק = arrogant (of speech) is interpreted 1 Kings 2. 3 and Ps. 30 (31). 19 by *μέταρσις* (transplantation), hence combination with הֶעֱתִיק 'remove' || צִפְרִיהַ Ezek. 7. 7 = *συστολή* (contraction) || קָטַב = destruction Ps. 90 (91). 6 is translated by *δηγμός* (biting, gnawing pain) || רִנֵּעַ = moment is rendered Ps. 29 (30). 6 by *ἀθροισμός* (condensation) || תַּחֲשׁ יָאֻנְתוֹס (*violet-coloured*) Exod. 25. 5 and Ezek. 16. 10, to which comp. ט ססנונא = סס בנונין Shab. 28 a.

An interesting feature of Aquila is his recourse to

cognate Aramaic or to later Hebrew roots. Thus דְּבִּאָה Jer. 44 (51). 10 is rendered *ἐκαθαρίσθησαν*, comp. Aram. רְבִי = 'cleanse, purify' || נְלִאֲתִי הִבִּיל שְׁפֹף Jer. 6. 11 is translated *ἐκοπίασα ὅτι ἐξέχεα* which leads Field to believe that *a'* confused הִבִּיל with Syr. ܘܣܘܢܘܢ, but it must be noted that *a'* is credited by the Syrohex. with a better reading which is in keeping with the Hebrew לֶלֶם לְלֶמֶס Gen. 40. 6 is rendered by *γῶρις* = finest meal, comp. talm. חִוּרוּחַ 'white flour' (Gittin 56 a), see p. Yom ṭob 61 c (2, 6): חורי רבנן שמעין לה מן הרא והנה ג' סלי חורי (comp. Mishnah 2. 7 חורי, so Palest. reading); similarly חויר Esther 1. 6 *ἀέρινον* (Midr. Es. c. 2: 2: חוירינין) comp. Aram. (but also Hebrew) חויר = be white, see Anger, *De Akila*, p. 19 ff., also Krauss in Steinschneider's *Festschrift*, p. 154 f. || פְּאָרִי Ps. 21 (22). 17 is translated *ἡσχυσαν*, hence *a'* derived it from Syr. ܦܘܪܝܢܘܢ, late Hebrew כָּעַר = 'render ignominious', see the full discussion by Taylor, *Cairo Genizah Palimpsests*, 20 ff. || מְכַתֵּב Deut. 10. 4 is rendered by *γραφεῖον* (pencil), hence he pointed it מְכַתֵּב which in Mishnic Hebrew means 'a writing tool, pencil, stylus', comp. for example Kel. 13. 2 || פְּתָם = gold Isa. 13. 12 is rendered *σπίλωμα* (filth, dung), hence he combined it with late Hebrew פְּתָם = stain || מְתַלְהָמִים Prov. 26. 22 is rendered *γοητικοί* (beguiling), hence construed in the sense in which it occurs in Midrashic literature: 'flatterers, hypocritical sympathizers', comp. Sifre on Num. 11. 1 and on Deut. 1. 27 || נִצְבָּתָא = firmness Dan. 2. 41 is rendered *φυτόν* (plant), a sense in which it occurs in the Targum and Syriac, comp., for instance, ܬ to Job 14. 8 and Payne-Smith, *Thesaurus Syriacus*, p. 2436 f. || פּוֹקֵה 1 Kings 25. 31 which is usually taken to mean 'tottering, staggering' is rendered by *λυγμός* (spasmodic affection of the throat, hiccough), hence on a par with Arabic قَاتَى 'to

hiccuph' and Syr. ܦܘܨܘܬܐ = oscitation (Field), it is also used in the Talmud in the sense of 'lump, ball, swelling', comp. *Hullin* 134 b גרגרת של פיקה and *Nega'im* 10. 10 פיקה של צואר || לְפָנַי 3 Kings 6. 17 = τῆ εὐσχολίᾳ (leisure), hence he combined it with לְפָנַי (Aram. פְּנָאֵי = leisure) || שָׂדֶה וְשָׂדֶה Eccles. 2. 8 the meaning of which is unknown is translated by α' κυλίκιον καὶ κυλίκια = cup and cups (in the same sense also 𐤄, 𐤅, and 𐤆), hence it is not improbable that he derived it from the Aram. שָׂדֵא = to cast, sprinkle, pour.

CHAPTER III

AQUILA'S EXEGESIS

24. AQUILA'S translation, while eulogized by the Fathers of the Synagogue on account of its adherence to Jewish tradition,⁷⁷ was condemned, and severely criticized by the Church Fathers for its tendency to obviate christological interpretations of certain passages through a literal and oftentimes etymologizing rendering. Aquila's first biographer says of his version οὐκ ὀρθῶ λογισμῶ χρησάμενος, ἀλλ' ὅπως διαστρέψῃ τινα τῶν ῥητῶν, ἐνσκήψας τῇ τῶν οὐβ' ἔρμηνείᾳ ἵνα τὰ περὶ Χριστοῦ ἐν ταῖς γραφαῖς μεμαρτυρημένα ἄλλως ἐκδώσει.⁷⁸ Jerome calls him *Iudaeus*,⁷⁹ and Euthymius, speaking of his baptism and subsequent proselytism, says of his version: *Hic itaque iratus Christianis, multa pervertit*.⁸⁰ Bar Hebraeus, too, credits Aquila with a *Iudaica mens*,⁸¹ while Theodoret stamps as viciousness (κακουργία) his rendering of אֱלֹהֵי בְּבוֹרָה by ἰσχυρὸς δυνατός.⁸² Special emphasis

⁷⁷ Comp. Pal. Meg. 71 c, l. 10: תירגם : חייא בר בא : ירמיה בשם ר' אליעזר ולפני ר' יהושע וקילסו אותו ואמרו לו עקילם הגר התורה לפני ר' אליעזר ולפני ר' יהושע וקילסו אותו ואמרו לו יפיפית מבני אדם. This is in agreement with what Origen says of him (*ep. ad African.* 2): φιλοτιμότερον πεπιστευμένος παρὰ Ἰουδαίοις ἐρμηνευκέναι τὴν γραφὴν· ἔ μάλιστα εἰώθασιν οἱ ἀγνοοῦντες τὴν Ἑβραίων διάλεκτον χρῆσθαι, ὡς πάντων μᾶλλον ἐπιτετευγμένῳ. That the popularity of *a'* among the Jews was still in the ascendant in the fourth and fifth centuries is attested by Jerome on Ezek. 3. 5, and Augustine, *de civit. Dei*, xv. 23, also by Justinian's *novell.* 146: *at vero ii qui Graeca lingua legunt LXX interpretum utentur i anslatione . . . verum . . . licentiam concedimus etiam Aquilae versione utendi.*

⁷⁸ Epiphanius, *de mens. et pond.*, 15.

⁷⁹ *Praef. ad Dan.* and *Praef. in Job.* Comp. also Hexapla on Hab. 3. 13.

⁸⁰ *Praef. in Psal.*

⁸¹ Comp. Hexapla on Ps. 26 (27). 6, n. 23.

⁸² Quoted by Field, *Prolegomena*, xx.

is laid on his rendering of $\Pi\psi\phi$ by $\eta\lambda\epsilon\iota\mu\mu\acute{\epsilon}\nu\omicron\varsigma$ instead of $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ in passages like Dan. 9. 26 and of $\Pi\alpha\beta\upsilon$ ⁸³ Isa. 7. 14 by $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$ as against $\mu\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ of the Septuagint.⁸⁴

25. The fact is, however, that when we deal with such a literal translator as Aquila it is quite difficult to arrive at a definite conclusion concerning his exegesis. Any criterion might fail in view of his etymologizing process which leaves us in doubt whether, in deviating in a certain point from the generally accepted meaning, he intended to voice his own views or those of the Synagogue to which he belonged, or else he simply adhered to the letter for its own sake. It is this circumstance no doubt that accounts for the rather mild verdicts of Origen ($\omicron\upsilon\ \kappa\epsilon\iota\tau\alpha\ \mu\alpha\rho\acute{\alpha}\ \tau\omicron\iota\varsigma\ \text{'E}\beta\rho\alpha\iota\omicron\iota\varsigma$, $\delta\iota\omicron\pi\epsilon\rho\ \omicron\upsilon\delta\delta\acute{\epsilon}\ \mu\alpha\rho\acute{\alpha}\ \tau\omega\ \text{'A}\kappa\upsilon\lambda\alpha$),⁸⁵ and Jerome (*iam dudum cum voluminibus Hebraeorum editionem Aquilae confero, ne quid forsitan propter odium Christi synagoga mutaverit, et, ut amicae menti fatear, quae ad nostram fidem pertineant roborandam plura reperio*).⁸⁶ Nevertheless, just because it is more or less free from subjectivity, Aquila's version 'certainly marks the beginning of thorough exegesis of the Old Testament'⁸⁷ if by exegesis we really mean an attempt to get at the true meaning of the Hebrew Scriptures. We must not overlook the conditions that brought forth Aquila's

⁸³ Comp. Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, II⁴, 613, n. 12. This is another of a 's translations which Field characterizes by the word $\epsilon\pi\nu\mu\omicron\lambda\omicron\gamma\iota\kappa\acute{\omega}\varsigma$ (*Prolegomena*, xxii), for he likewise renders $\Pi\psi\phi$ by $\acute{\alpha}\lambda\epsilon\iota\phi\epsilon\iota\nu$ Lev. 8. 10 *et al.*, and $\Pi\alpha\beta\upsilon$ by $\acute{\alpha}\lambda\epsilon\iota\mu\mu\alpha$ Lev. 21. 12.

⁸⁴ On this crucial point in the controversy between Jews and Christians comp. Swete's *Introduction to the O. T. in Greek*, p. 30.—Aquila's rendering here must have been particularly distasteful to the Christian Church, since elsewhere (Gen. 24. 43) the same word is translated by $\acute{\alpha}\pi\omicron\kappa\rho\upsilon\phi\omicron\varsigma$, while $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$ is also used for $\Pi\alpha\beta\upsilon$ Deut. 22. 28.

⁸⁵ *Epist. ad Afric.*, 3.

⁸⁶ *Epist. ad Marcellam*.

⁸⁷ Burkitt, *JQR.*, X (1898), 211.

translation and the literalist's importance as a barrier against the unsound methods of dogmatic and allegorical interpretation which culminated in Philo and disregarded the literal sense. Aquila stemmed the tide of philosophical exposition through his method of translating *verbatim*, with absolute adherence to the original text, thus paving the way for the modern historical and philological methods of interpretation. It is in this sense therefore that Aquila becomes important in the history of Biblical exegesis.

26. In the following pages an attempt is made to record all the important phases of Aquila's interpretation as exemplified in the extant fragments of his version.

27. In the first place mention must be made of differences arising out of the reading of ψ (or δ) for φ and *vice versa*. Thus Gen. 26. 20 $\varphi\psi\kappa$ is rendered *συκοφαντία*, and $\eta\tau\epsilon\psi\kappa\iota$ *ἐσυκοφάντησαν*, which, by a comparison with all the passages where this word otherwise occurs, yields $\varphi\psi\kappa$ and $\eta\tau\epsilon\psi\kappa\iota$. In this interpretation α' stands alone among all the other versions which derive it from the NH $\varphi\delta\kappa$, so the commentators.—26. 33 $\psi\beta\epsilon\alpha$ and $\psi\beta\epsilon$ are both rendered *πλησμονή* which at once suggests $\psi\beta\epsilon\alpha$ (comp. Ezek. 16. 49) and $\psi\beta\epsilon$. This interpretation is supported by σ' and \mathfrak{S} ; \mathfrak{G} *ὄρκος* points to $\psi\beta\epsilon\alpha$.—Job 12. 23 $\mu\psi\gamma\iota\alpha$: *πλανῶν* leads to $\mu\psi\gamma\iota\alpha$, so θ' , \mathfrak{S} , also Rashi under *יש אומרים*.—22. 2 $\gamma\kappa\beta\eta$: *κατασκηνώσει* points to $\gamma\psi\beta\eta$ in which interpretation α' and θ' stand alone.—Eccles. 2. 25 $\gamma\psi\delta$: *φέισεται* implies $\gamma\psi\delta$ = $\gamma\psi\delta$, so also σ' and Syrohex.; \mathfrak{G} , θ' and \mathfrak{S} appear to have read *ישחה*.—Isa. 22. 15 $\eta\psi\beta\eta$: *τὸν σκηνοῦντα* points to $\eta\psi\beta\eta$ in which α' is supported by σ' only (*τὸν σκηνοποιῦντα*).—65. 16 $\lambda\psi\beta\epsilon\alpha$ or $\lambda\psi\beta\epsilon\alpha$: *εἰς κόρον* α' σ' θ' [so in the *Auctarium*; but r. *ὄρκον* with Procop. and Jerome adduced by Field *ad locum*. M], *εἰς πλησμονήν* \mathfrak{G} , all go back to

לְשַׁבֵּר.—66. 9 אֲשַׁבֵּיר: προσδοκίαν δώσω goes back to אֲשַׁבֵּיר cf. שַׁבַּר 'wait', 'hope' in which *a'* follows 𐤄 (so also 𐤅).—Jer. 5. 24 שְׁבַעַת: πλησμονάς *a'* (second edition) θ', πληρώσεως 𐤄, plenitudinem 𐤅, all read שְׁבַעַת s. שְׁבַעַת; but, according to Jerome, the first edition in agreement with *s'* read ἐβδομάδας, comp. Syrohex. in the margin quoted by Field.—23. 39 נִשְׂא אֶתְכֶם נִשְׂא for which only ὑμᾶς λήμματι is preserved, but this is sufficient to prove that *a'* read נִשְׂאִי or נִשְׂא(א) and נִשְׂא; he is in agreement with 𐤄 *s'* 𐤅 𐤆.

28. Next in order are renderings resting on a pointing different from that of our masoretic text, of which quite numerous instances occur in Aquila's version: Gen. 49. 6 שׁוּר: τεῖχος implies שׁוּר, so *s'* 𐤅 𐤆 𐤇 𐤈; cf. Ps. 17 (18). 30 שׁוּר τεῖχος 𐤄 *s'* ε', τεῖχισμα *a'*.—Exod. 5. 16 עֲפָרָה עֲפָרָה: καὶ ἁμαρτία λαῶ σου = עֲפָרָה, i.e. the first word was taken as the noun (so also *s'* and θ') and a construction was effected as well as could be done (cf. θ' εἰς τὸν λαόν σου; *s'*, on the other hand, pointed עֲפָרָה עֲפָרָה); 𐤄, on the contrary, supports the traditional pointing, עֲפָרָה = עֲפָרָה; whether 𐤄 read עֲפָרָה (cf. Jer. 37 (44). 17) it is not easy to determine.—28. 11 ἐσφιγμένους points perhaps to מְשַׁבְּצוֹת inst. of מְשַׁבְּצוֹת, so *s'* θ' 𐤇 𐤈, comp. verse 20.—A similar variation is involved in 39. 6 (36. 13) where συνεσφιγμένους is used for מְשַׁבְּצוֹת. It should be borne in mind that the noun מְשַׁבְּצוֹת is rendered by *a'* σφιγκτήρ, comp. Exod. 28. 13 and 39. 16 (36. 23).—Lev. 21. 23 מְקַדְּשֵׁי (τὸ ἅγίασμα λ v^m for τὸ ὄνομα v^t) for נְשֵׁי.—Deut. 6. 20 ἡ μαρτυρία impl. הָעֵרֶת for הָעֵרֶת (contrast 𐤄 *s'* θ').—10. 11 לֵךְ קַיִם = ἀνάστηθι σαιτῶ, *a'* accordingly pointed לֵךְ in which he stands alone.—22. 9 εἰργμόν points to מְלָאִים instead of בְּלָאִים; peculiar to *a'*.—32. 29 לֵי = οὐκ according to Pitra and BM (from the margin of M); this would imply לֵי on a par with the Sept.; Field, however, will be right in

attributing οὐκ ἐνόησαν (*v^m sine nomine!*) to a glossator, the genuine *a'* rendering being preserved elsewhere (Nobil., Procop., Syrohex. acc. to Masius): νοεῖν (or ἐννοεῖν) would be foreign to *a'*'s diction as an equivalent of חכם, whereas σοφίζεσθαι is perfectly in order, see Index.—Judges 5. 22 מְהַרְרוּ: ἐφορμώντων, appar. preceded by ἵππων, hence *a'* construed מְהַרְרוּ סוּים (agst. the accents) in a genit. relation (for the second מהרות see chapter IV).—9. 6 עַם-אֱלֹון מִצֵּב = ἐπὶ πεδίου στηλώματος, hence מִצֵּב, so 𐤄 (στάσεως) and 𐤅 (קמתא); but in all likelihood *a'* merely identified the two, so also Jewish commentators (Rashi, Kimḥi).—1 Kings 15. 32 מְעַרְנָה = ἀπὸ τρυφείας, therefore מְעַרְנָה or מְעַרְנָה; the word is combined with עָרָן likewise by *s'* (ἀβρός) and 𐤅 (מפניא); 𐤄 τρέμων, according to Lagarde, presupposes מְעַרְנָה.—19. 13, 16 בְּבִיר הָעַיִים = πᾶν πλήθος . . ., hence בְּבִיר for בְּבִיר, which is by no means worse than the reading בְּבִיר (liver) of 𐤄. But also another, more appropriate reading is credited to *a'* for which comp. Field, note.—2 Kings 1. 19 הָעֵצִי = ἀκρίβασαι with which agrees the reading of the Itala: *considera*; they both connected it with the Aramaic יַצִּיב, while 𐤄 (στήλωσον) and 𐤅 (איתעתרתן) combined it with the Hebrew נצב or יצב, pointing הָעֵצִי.—3. 26 מְבוֹר הַסֶּרֶה ἀπὸ τοῦ λάκκου τῆς ἀποστάσεως, hence סֶרֶה.—3 Kings 7. 7 (44) וְסָפֹן was prob. pointed וְסָפֹן (comp. Jer. 22. 14 where וְסָפֹן equally stands for וְסָפֹן, cf. the parallel וְיִשְׁוֹת = καὶ ὠρόφωσεν, so 𐤅 and 𐤆.—9. 25 וְהִקְטִיר אֹתוֹ was read אֹתוֹ (וְהִקְטִיר) or וְהִקְטִיר = καὶ ἐθυμία αὐτό.—11. 36 and 15. 4 גִּיר was pointed גִּיר(י) = λύχνον, so *s'* 𐤅 𐤆, and among commentators Kimḥi.—4 Kings 9. 32 τίς εἶ σύ; = מִי אַתָּי for מִי אַתָּי, so 𐤄 𐤌' 𐤌'.—11. 6 מִסָּח = ἀπὸ διαφθορᾶς λ; Field suggests מִשְׁחָח, but more likely they read מִסָּח, deriving it from מִסָּח = to pull or tear away. The same etymology underlies the Targumic

לְהַשְׁתַּחֲוֹת, only that **Ⓣ** combined it with the late Hebrew הִשְׁתַּחֲוֹת sc. הִסַּח הַדַּעַת; comp. also **IĜ** and **Ḳimḥi**.—Job 4. 2 דָּבָר דָּבָר perh. implies דָּבָר = λαλήσαι, so **θ'** **Ⓢ**.—5. 5 וְאֵלֵּי מַצְנִיִּים יִקְרָאוּ = πρὸς ἐνόπλων ἀρθήσεται, *a'* apparently pointed מַצְנִיִּים deriving it from מַצָּ (from which מַצָּ = shield), cf. מַצְנִיִּים from מַצָּ, so **Ⓣ** **Ⓢ** and Rashi.—*ibid.* צַמִּים was pointed צַמִּים (= צַמִּיִּים) = διψῶντες, so **Ⓣ** **Ⓢ** **Ⓢ**, also **IE** under **Ⓝ**.—12. 17 λάφυρα leads to לָשׁוּ instead of לָשׁוּ, the meaning being 'as prey', so **Ⓢ**.—21. 24 ποτίσει points to יִשְׁקָה instead of יִשְׁקָה.—28. 15 οὐ δώσει yields לֹא יִתֵּן for לֹא יִתֵּן, so **θ'**.—33. 16 *a'* goes with **Ⓢ** and **Ⓢ** in reading יְהִי = πλῆξει αὐτοὺς for masoretic יִתֵּן.—34. 6 אֲכַבֵּד = ψεῦσμα *a'* **θ'**, who probably pointed אֲכַבֵּד and construed it as a noun with the same meaning as אֲכַבֵּד. Cf. Jer. 15. 18 where אֲכַבֵּד מִיָּם (against the accents!) is rendered by **Ⓢ** ὡς ὕδωρ ψευδές, while *a'* and **Ⓣ** have ὡς ὕδωρ ἐκλείπον.—Ps. 2. 7 אֲלֹחֵי לִשְׁחָרֹת = ἰσχυροῦ ἀκριβασμόν, *a'* apparently pointed אֲלֹ, so also **θ'** **Ⓣ** **Ⓢ** and Jer., comp. also an anonymous Tanna in Sofrim 4. 8 (אֲמַרְתָּ אֵל חַק הָרִי זֶה קָדֵשׁ); difficult as the Hebrew construction will be, *a'* **θ'** (cf. also **Ⓣ**) prove that the received order of words lay before them; **Ⓢ** likewise appears to have pointed אֲלֹ which it renders κύριος, but the genit. is transposed. See further below on Ps. 83 (84). 8.—3. 5 καὶ ἐπακούσεται μου shows that *a'* **Ⓣ** **Ⓣ** pointed יִשְׁמְעֵנִי for יִשְׁמְעֵנִי.—4. 3 בְּבוֹדִי was pointed בְּבוֹדִי = οἱ ἔνδοξοί μου.—9. 14 יְהִי יְהוָה רִצְוֵנוּ *a'* pointed יְהִי = ἐδωρήσατο and רִצְוֵנוּ = εἶδε, so Jerome, and among modern commentators Baethgen, Nowack and Duhm.—9. 36 (10. 15) בְּלִתְמַצָּא תִּדְרָשׁ רִשְׁעוֹ = ἐκζητηθήσεται ἡ ἀσέβεια αὐτοῦ ἵνα μὴ εὐρεθῆ αὐτός; at the first blush the assumption presents itself that *a'* (and so **Ⓢ** **Ⓣ** **Ⓣ** **Ⓢ**) pointed תִּדְרָשׁ and תִּמְצָא, cf. Graetz; but רִשְׁעוֹ being masculine, the supposition is more plausible that the versions merely

sought to obviate the anthropomorphism, as **ⲧ** does by another device (3 pers. pl. in the impersonal sense).—15 (16). 3 **ⲛⲁⲓⲣⲓ** = (καὶ) ὑπερμεγέθεισός μου (the pron. appar. does service also for the following πᾶν θέλημα, or else the second μου is wanting; the dat. by anticipation of ἐν c. dat.) hence **ⲛⲁⲓⲣⲓ**.—16 (17). 14 **ⲙⲙⲏⲓⲙ** = ἀπὸ τεθυνηκότων, hence **ⲙⲙⲏⲓⲙ**, so **σ'** **Ⲙ** and Jerome. Cf. also Isa. 41. 14 where **ⲙⲏⲓ** **ⲙⲡⲓⲗ** is rendered τεθυεῶτες Ἴσρ., again **ⲙⲏⲓ**.—26 (27). 7 **ⲙⲡⲓⲗ** implies **ⲙⲡⲓⲗ**, ἐζήτησαν, **Ⲙ** **ε'** **σ'** read **ⲙⲡⲓⲗ**.—31 (32). 4 **ⲙⲡⲓⲗ** is rendered εἰς προνομήν μου, hence **ⲙⲡⲓⲗ**; also **Ⲙ** **σ'** **θ'** **ε'** and Jerome combined it with **ⲙⲡ**, also Menahem ben Saruk quoted by Rashi *ad loc.*—v. 5 ἐπ' ἐμοί = **ⲙⲡ** for **ⲙⲡ**.—v. 7 **ⲙⲡ** was read **ⲙⲡ** = αἰνεσίς μου, so **Ⲙ** (ἀγαλλίαμά μου).—33 (34). 6 ἀποβλέψατε yields **ⲙⲡⲓⲗ** **ⲙⲡⲓⲗ** in which **α'** is supported by **Ⲙ** **σ'** and Jerome.—45 (46). 11 **ⲙⲡⲓⲗ** suggests **ⲙⲡⲓⲗ** (= **ⲙⲡⲓⲗ**).—48 (49). 9 **ⲙⲡ** points to **ⲙⲡ**, so **Ⲙ** **Ⲙ** and Jerome, hence **ⲙⲡ** for **ⲙⲡ**.—v. 14 **ⲙⲡ** was pointed **ⲙⲡ** by **α'** (τρέχειν) and Jer. (*current*).—v. 15 **ⲙⲡ**: (καὶ) ἐπικρατήσουσιν = **ⲙⲡ**?—52 (53). 1 and 87 (88). 1 **ⲙⲡⲓⲗ** was pointed **ⲙⲡⲓⲗ** by **α'** **σ'** **θ'** **ε'** (ἐπὶ χορείᾳ, διὰ χοροῦ).—54 (55). 23 ἀγαπήσει σε **α'** **σ'** **ε'** **σ'**, apparently they pointed **ⲙⲡ** (= **ⲙⲡ**), cf. also Jer. *caritatem tuam*. Briggs's suggestion (in his commentary on Psalms) that **α'** read **ⲙⲡ** is unnecessary.—55 (56). 8 **ⲙⲡ** implies perhaps **ⲙⲡ** = διέσωσεν.—58. (59). 16 **ⲙⲡ** **ⲙⲡⲓⲗ** points to **ⲙⲡⲓⲗ** inst. of **ⲙⲡⲓⲗ**, similarly **Ⲙ** and Jer. (*murmurabunt*).—68 (69). 23 **ⲙⲡⲓⲗ** = καὶ εἰς ἀναποδόσεις, read **ⲙⲡⲓⲗ**, so **Ⲙ** **σ'** and **θ'** and Jerome.—83 (84). 8 **ⲙⲡⲓⲗ** was pointed **ⲙⲡ** = ἰσχυρὸς θεός, so **Ⲙ** **Ⲙ** and some modern commentators (Oort, Baethgen, Duhm), contrast **σ'** (**ⲙⲡ**) and Sofrim 4. 8 (הראשון חול). See above on Ps. 2. 7.—90 (91). 2 **ⲙⲡ** was probably read **ⲙⲡ** = λέγων, so **Ⲙ** and Jerome, while **Ⲙ**

read $\text{מֵאֵי} = \acute{\epsilon}\rho\epsilon\acute{\iota}$.—109 (110). 3 $\mu\epsilon\tau\acute{\alpha}\ \sigma\omicron\upsilon$ points to עִמָּךְ instead of עִמָּךְ , so $\text{Ⓞ } \acute{\epsilon}'$.—115. 2 (116. 11) $\delta\iota\acute{\alpha}\nu\epsilon\sigma\mu\alpha$ yields בְּנֶבֶךְ inst. of בְּנֶבֶךְ , so Jerome.—138 (139). 15 ἐγὼ was pointed $\text{עִמָּךְ} = \delta\sigma\tau\acute{\alpha}\ \mu\omicron\upsilon$.—146 (147). 1 $\acute{\epsilon}\gamma\kappa\acute{\omega}\mu\iota\omicron\nu$ yields וְיִמְרָה for וְיִמְרָה , so $\text{Ⓞ}, \acute{\sigma}'$, Ἄλλος .—Prov. 6. 24 $\acute{\epsilon}\tau\alpha\acute{\iota}\rho\omicron\nu$ points to עַל inst. of עַל , so $\text{Ⓞ } \acute{\upsilon}\pi\acute{\alpha}\nu\delta\rho\omicron\nu$.—7. 18 $\text{ἦ\textit{ר}ה}$ was pointed $\text{מֵיִם} = \mu\epsilon\theta\sigma\theta\acute{\omega}\mu\epsilon\nu$ $\text{τι\textit{θ}ῶν } \acute{\alpha}' \acute{\sigma}' \theta'$. Geiger, *Urschrift*, p. 398, believes that this was the original.—8. 30 $\text{τι\textit{θ}η\textit{ν}ο\textit{υ}μ\acute{\epsilon}ν\eta}$ points to מִן instead of מִן , so Rashi; all the others derive it from $\text{מִן} = \text{firm}$.—10. 29 $\acute{\alpha}'$ goes with all the other versions in reading לְתֵם ($\text{τῶ } \acute{\alpha}\pi\lambda\acute{\omega}$) for לְתֵם .—13. 13 $\text{ἰ\textit{σ}λ\acute{\eta}}$ was pointed $\text{שָׁלַם} = \acute{\epsilon}\lambda\eta\gamma\eta\acute{\nu}\epsilon\upsilon\epsilon\iota$ by $\acute{\alpha}' \acute{\sigma}' \acute{\epsilon}'$, cp. also Ⓞ .—14. 4 $\text{ἀ\textit{ν}ο\textit{ι}σ\textit{τ}ῆ\textit{s}}$ was probably pointed בָּרַבְרַב (part. pass. of אַבַּב) = $\text{φ\textit{α}τ\textit{υ}\acute{\iota}\acute{\alpha}\zeta\textit{ε}τ\textit{α}\iota } \acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\acute{\omicron}\nu$, cf. IE (א"ב) and R L b G; similarly θ' , who in addition reads $\text{מִן} \text{לְפָנַי}$ for $\text{מִן} \text{לְפָנַי}$.—20. 25 $\text{ἰ\textit{λ}ε\textit{ε}σ\textit{α}\iota}$, $\acute{\alpha}'$ apparently pointed $\text{קָרֵשׁ} = \acute{\eta}\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$; he construes קָרֵשׁ as subject and מוֹקֵשׁ as object.—25. 11 $\lambda\alpha\lambda\acute{\omega}\nu\ \rho\acute{\eta}\mu\alpha$ yields $\text{דָּבַר } \text{דָּבַר}$ for $\text{דָּבַר } \text{דָּבַר}$, so $\acute{\sigma}' \theta' \text{Ⓞ}$.—27. 16 $\text{ἄ\textit{ν}ε\textit{μ}ο\textit{s}}$ = $\text{βο\textit{ρ}\acute{\epsilon}\alpha\varsigma } \acute{\alpha}\nu\epsilon\mu\omicron\varsigma \acute{\alpha}' \acute{\sigma}' \kappa\alpha\iota \omicron\iota \lambda\omicron'}$, hence they pointed צָפֹן or צָפֹן , so Ⓞ .—30. 4 ($\kappa\alpha\iota$) $\kappa\alpha\tau\acute{\eta}\gamma\epsilon\kappa\epsilon\nu$ points to וַיִּרְד (hiph.) inst. of וַיִּרְד ($\kappa\alpha\iota$), so also $\acute{\sigma}'$.—31. 5 $\text{π\acute{\epsilon}\nu\eta\tau\omicron\varsigma}$ yields עֵנִי , so $\theta' \acute{\epsilon}'$ and Ⓞ .—Eccles. 1. 6 $\text{κύ\textit{κ}λ\omicron\nu}$, hence קָבַב (inf.) or קָבַב(י) , this in view of the evidence of Syrohex. that $\acute{\alpha}'$ translated the first by a part.—8. 4 $\acute{\epsilon}\lambda\acute{\alpha}\lambda\eta\sigma\epsilon$ points to דָּבַר inst. of דָּבַר ; cp. $\lambda\alpha\lambda\epsilon\acute{\iota}$ in codd. of Ⓞ .—10. 6 $\text{ἐ\textit{δ}\omicron\textit{κ}\omicron}$ = $\text{ἔ\textit{δ}\omicron\textit{κ}\omicron } \tau\omicron\nu\ \acute{\alpha}\phi\textit{ρ}\omicron\nu\alpha$, hence $\acute{\alpha}'$ pointed $\text{בְּנֵן } \text{הַסָּבֵל}$; in the vocalization of the second word he is supported by $\text{Ⓞ } \text{Ⓞ } \text{Ⓞ}$ and $\acute{\sigma}'$; as to the first, cp. $\text{Ⓞ } \text{יְהִי}$. IE explains סָבֵל as $\text{שֵׁם } \text{הַתָּאֵר}$ of the type יְלֵךְ .—12. 10 $\kappa\alpha\iota \sigma\upsilon\textit{ν}\acute{\epsilon}\gamma\gamma\alpha\phi\epsilon\nu$ points to וְכָתוּב for וְכָתוּב , so $\text{Ⓞ } \text{Ⓞ } \text{Ⓞ}$; Ⓞ supports MT.—Cant. 3. 6 $\text{μ\textit{ε}\textit{τ}\textit{α}\textit{ρ}ῆ\textit{s}}$ implies $\text{מִקְטָרֶת} = \acute{\alpha}\pi\delta \theta\upsilon\mu\acute{\iota}\alpha\mu\omicron\tau\omicron\varsigma$.—Isa. 3. 12 $\text{ἰ\textit{σ}\textit{τ}\textit{ῆ}\textit{s}}$ which was read by Ⓞ and Ⓞ implies נִשִּׁים in Ⓞ and $\acute{\alpha}'$ ($\acute{\alpha}\pi\alpha\iota\tau\omicron\upsilon\textit{ν}\tau\epsilon\varsigma$), θ' ($\delta\alpha\upsilon\epsilon\iota\sigma\tau\alpha\iota$), and Ⓞ $\text{מְרֵי } \text{חֹבֵא}$.—

7. 11 *eis* ἄδην points to שְׂאֵלָה, so σ' θ' Ψ ; Θ likewise prob. pointed שְׂאֵלָה (*eis* βάθος).—9. 6 (5), 7 (6) τὸ μέτρον implies מִשְׁרָה for מִשְׁרָה; \mathfrak{T} אוריחא and σ' θ' ἡ παιδεία der. it from יסר; comp. Lagarde's note on this word in *Semitica*, I, p. 16.—16. 10 οὐκ αἰνέσει implies לֹא־יִרְנֶן inst. of לֹא־יִרְנֶן.—23. 18 וְלִמְכַפֵּה עֵתִי: (*καὶ*) *eis* ἔσθῃσι μετάρσεως, *a'* apparently pointed עֵתֶךָ construed as a noun in the literal sense of transplantation.—24. 16 וְאִמַּר implies וְאִמַּר (pf. c. 1 cons.) = *καὶ* ἐρεῖ *a'* θ' ; Θ seems to have read likewise (*καὶ* ἐροῦσι); σ' like \mathfrak{T} and \mathfrak{S} reads the pf. with simple 1.—26. 19 *καὶ* αἰνέσουσιν points to וְרַנְּנָה for וְרַנְּנָה, so σ' θ' ; Θ also may have pointed like the Three or else by way of freedom adjusted the form to וְרַנְּנָה and יְקוּמוּן in order to avoid the apostrophe.—28. 16 θεμελιῶν *a'* σ' θ' points to יִסֵּד instead of יִסַּד; likewise Θ \mathfrak{T} \mathfrak{S} .—v. 29 הַגְּדִיל . . . הַפְּלֵא = θαυμαστώσαι . . . μεγαλῦναι, hence הַפְּלֵא and הַגְּדִיל in which *a'* stands alone.—30. 8 *eis* μαρτύριον suggests לְעַד for לְעַד, so σ' θ' \mathfrak{T} \mathfrak{S} Ψ ; similarly, Zeph. 3. 8 where *a'* is supported by Θ \mathfrak{T} \mathfrak{S} .—v. 22 ῥύπος suggests נֹץ for נֹץ, so Θ , θ' .—v. 25 μεγαλυνομένους points to מְגַדְּלִים for מְגַדְּלִים, so \mathfrak{T} and σ' ; likewise 33. 18 where *a'* is supported also by Θ and θ' .—33. 9 ἐξετινάχθη *a'* σ' θ' points to נָעַר, niph. of נָעַר, inst. of נָעַר. This form of the niph. is found in *Hullin* 51 b, though Rashi reads נָעַר.—38. 12 רָעִי was pointed רָעִי = ἑταίροί μου, so θ' ; the other versions, among them \mathfrak{T} , agree with MT (but read the plural רָעִים).—53. 5 βεβηλωμένος points to מְהַלֵּל (profaned) for מְהַלֵּל (pierced).—57. 10 οὐκ ἐλιτάνευσας implies הִלִּיתִי for הִלִּיתִי, so \mathfrak{S} .—58. 12 *καὶ* καλέσει = וְקָרָא instead of וְקָרָא, so θ' .—60. 16 וְשָׂרָא was pointed וְשָׂרָא = *καὶ* μασθόν by σ' θ' ; likewise 66. 11 where מִשַׁר was pointed מִשַׁר.—63. 16 ἀγχιστεῦσαι (or ἀγχιστευσον) implies וְנִאֲלַנְּנָה (imp.) inst. of וְנִאֲלַנְּנָה, so Θ .—64. 1 (63. 19) לֹא for לֹא is implied by οὐκ, so σ' θ' , and κατέρρευσα points to נָפְלוּ for

נִזְלוּ (unless the dagesh is *d. forte affectuosum*, or, as IG expresses himself, *فهو من اجل الوقف لآتهم كثيرا ما يشدون على*, *الوقف ما لا وجه التشديد فيه*, he compares Judges 5. 7 and notes that in Arabic likewise the pausal accent effects artificial gemination), so *a' s' t'*; in this sense also Θ (*τακήσονται*) and Σ .—v. 6 (5) בְּבָנֵי עֲרִים = *ὡς ἰμάτιον μαρτυριῶν*, hence *a'* read עֲרִים.—Jer. 5. 28 *λόγους μου* implies דְּבָרֵי for דְּבָרֵי, so *a' s' t'* and Ψ , but this is a bad construction unless we assume the reading לָרַע for רָע; Θ omits it.—6. 4 *ἡγίασαν* points to קִדְּשׁוּ inst. of קִדְּשׁוּ.—v. 27 *ἐν λαοῖς ἰσχυροῖς* = בְּעַמֵּי מְבָצָר inst. of בְּעַמֵּי; the pl. constr. is found also in Θ .—9. 1 וְעֵינַי inst. of וְעֵינַי with most versions.—10. 6 and 7 *πόθεν ὄμοίός σοι* = מִמָּוֶה כְּמֵאוֹן as against MT מֵאוֹן, so *t'*, comp. 30. 7 כְּמֵאוֹן.—v. 19 *ἀρρώστημά μου* = חֲלִי (MT חֲלִי), so *a' s' t' s' t' s' t'*.—12. 13 *ἐκκληρουόμησαν* = נִתְּלוּ (MT נִתְּלוּ), so *a'*, *s'* from Syrohex., Ψ .—13. 23 *τὰ κακά* Θ *τὰ ποιηρά* *a'*, hence they read הָרַע for הָרַע.—17. 16 *ἀπὸ κακίας* implies מְרַעָה for מְרַעָה, so *s'* and Σ with prefix 'ב'.—18. 2 דְּבָרֵי for דְּבָרֵי with *t'*.—20. 17 הָרַת was construed as a noun (*κνήσεως* = conception), hence read הָרַת, comp. *ZAW.*, XVI, 81.—31 (38). 6 *καλέσατε* *a' s'* points to קְרָאוּ inst. of קְרָאוּ.—34 (41). 18 לִפְנֵי implies לִפְנֵי = *ἐνώπιον*.—36 (43). 15 *ἐπίστρεψον* שָׁב (MT שָׁב), so Θ freely *πάλιw* and Σ חוּב. According to Field *a'*'s second edition had *κάθισον* (based on Syrohex.).—38 (45). 22 הִתְבַּעַע implies הִתְבַּעַע = *κατέδυσαν*, so Θ *s' t'*.—46 (26). 20 *ἐγκεντρίζων* = קָרַץ, so *a' s'* and Ψ .—48 (31). 4 *ἀκουτίσατε* = הִשְׁמִיעוּ (MT has the pf.), so Θ , *s'* accord. to Syrohex.—49. 16 (29. 17) *a'* and *s'* seem to have read שְׁכַנֵּי for שְׁכַנֵּי and תְּפִשִּׁי for תְּפִשִּׁי (*κατασκηνούοντας . . . ἐπιλαμβανόμενους*).—49. 19 (29. 20) אֲרִי־עֵה = אֲרִי־עֵה for אֲרִי־עֵה (*κατασπείσων αὐτόν*).—49. 30 (30. 8) *ταχύνατε* = הִעֲמִיקוּ inst. of הִעֲמִיקוּ (but prob. the latter was intended as imperative), so *a' s'*

supported by G S .—51 (28). 13 מַחֲמֵם would imply מַחֲמֵם = *ἀλήθεια* (so G) if we trust Codd. 86, 88; but accord. to Syrohex. *a'* agreed with MT: מַחֲמֵם .—Ezek. 1. 7 עֲנֵל was probably read $\text{עֲנֵל}(\text{ה})$ = *στρογγυλον*, so T .—7. 7 *ἐπιδοξότης* = ה (MT ה), *a'* θ' .—16. 8 (*καιρὸς*) *μαστῶν* = עַת דְּרִים א' θ' , but in sec. ed. דְּרִים = *συναλλαγῆς*.—v. 34 זוּנָה impl. זוּנָה = *πόρνη*, so *a'* θ' .—v. 50 *εἶδες* impl. רָאִיתִי for רָאִיתִי , so *a'* σ' θ' U .—17. 6 *καρπούς* suggests פְּרוֹת , the mishnic pl. of פְּרִי , hence *a'* read פְּאוֹת for פְּאוֹת or פְּרִאוֹת for פְּרִאוֹת (accord. to Baer's text).—20. 4 *πρὸς αὐτούς* implies אֵתָם for אֵתָם (*a'* always renders אֵת meaning *cum* by *πρὸς* with an acc.).—21. 13 (18) *ἠρεύνησεν* impl. בָּחַן , similarly θ' though in a different sense.—v. 21 (26) *παράταξι* (or *πατάξι*) impl. מְלַל for the pf. מְלַל , so *a'* σ' θ' , also G .—23. 21 *συζύγους σου* = יְרִיבֵי inst. of יְרִיבֵי , so T . According to Geiger, *Urschrift*, p. 396 ff., *a'* would have retained the original (רַב) in all the other places where he differs from MT in the word רַב ; while here he changed it purposely to avoid profanity.—24. 4 *πλήρης* implies מְלֵא for מְלֵא , so *a'* θ' .—v. 12 *ἔχθρα* points to רַבָּת inst. of רַבָּת , in which *a'* stands alone.—27. 24 *καὶ κέδρος* points to וְאֶרְזִים for וְאֶרְזִים .—Hos. 8. 10 *καὶ λιτανεύσουσιν* yields וְיַחֲלִי for וְיַחֲלִי .—9. 13 *ἀνωφελές* = אֵין , MT אֵין .—Amos 5. 26 *συσκισμούς* = סְבוֹת inst. of סְבוֹת ; G , σ' , and possibly also S and U read סְבוֹת .—Jonah 2. 9 מִשְׁפָּרִים impl. מִשְׁפָּרִים = *ἀπὸ φυλασσόντων*.—Mic. 2. 6 *οὐ καταλήψη* (= *ישג*) לָא יִפְג inst. of לָא יִפְג , so T and Jewish commentators; similarly 6. 14 where *καὶ καταλήψη* can only correspond to וְיִשָּׁג (MT וְיִשָּׁג); also here *a'* is supported by Jewish tradition.—2. 7 *a'* read הָאִמֶר for הָאִמֶר and עִפּוֹה יִשָּׁר for עִפּוֹה יִשָּׁר .—Nahum 1. 8 *ἀπὸ ἀνισταμένων* yields מְקוּמָה = מְקוּמָיו (comp. Wellhausen, *Der Text der Bücher Samuelis*, p. 18 ff.) while MT has מְקוּמָה ; most of the other versions read מְקוּמָיו , which gives better sense.—Hab. 2. 15

ἐξ ἐπιρρίψεως (Jer.: *de emissione*) could well correspond to מִפְּרִי (פִּי), which word occurs Job 14. 19 in this sense; probably also θ' construed מִפְּרִי in this way: ἀπὸ χύσεως.—3. 2 ἐν τῷ ἐγγίσει corresponds to בְּקִרְבִּי, likewise ט, MT בְּקִרְבִּי.—Zach. 11. 7 σχόλισμα points to הַבְּלִים for הַבְּלִים, so ט ס' S and U.—v. 13 ὑπερμεγέθης corresponds to אֲדִיר, hence a' read אֲדִיר for אֲדִיר.—14. 5 ἐμπραχθήσεται = וְנִסְתָּמָם inst. of וְנִסְתָּמָם, so ט T and οἱ λοιποὶ (= the reading of the Orientals, cp. Norzi).—v. 20 מְצִלָּתָא was read מְצִלָּתָא = βυθόν.—Mal. 2. 3 אֲתִהְיֶינָע is rendered by σὺν τῷ βραχίονι, hence a' read אֲתִהְיֶינָע.

It should be noted that there are in addition many cases of different vocalization involved in the change of ו consecutive to ו copulative and *vice versa*, but it was thought advisable not to include them here.

29. Here and there Aquila divides the words in a manner different from MT; naturally the exegesis differs. Thus Ps. 9. 1 עֲלֵמוֹת a' combines to עֲלֵמוֹת = νεανιότητος (comp. 45 (46). 1 where עֲלֵמוֹת is rendered by νεανιότητων); with Aquila go most of the versions, T alone = MT.—44 (45). 3 יְפִיפִיתָ is broken up into יְפִיתָ יְפִי = κάλλει ἐκαλλιώθης (or ἐκαλλωπίσθης), so ט ס' ε' S U Jer.—Cant. 7. 6 (7) בְּתַעֲנִיגִים is divided into בַּת עֲנִיגִים = θυγάτηρ τρυφῶν, so S.—Eccles. 7. 30 (8. 1) מִי פְהָקָם is divided to read מִי בַה קָם = τίς ὤδε σοφός.—Isa. 2. 20 לְחַפְּרֵי פִרְוֹת, see above, note 52.—54. 9 קִי מִי נַח was read קִי מִי נַח = ὡς αἱ ἡμέραι Νῶε, so ס' θ' T S U.—Jer. 15. 11 אֲזַר was construed אֲזַר קִי אֲזַר = ὅτι πονηρὰ ὅτι τότε.

30. Aquila's exegesis may also be studied in words which though remaining unchanged yield a different meaning than that generally accepted. Thus Gen. 30. 11 נַיִר = ἐνζωνία, a word used by a' for נַיִר, hence he took it in the sense of 'troop' not 'fortune', the latter is found in T and S, also Rashi, while the former is adopted by Ibn Ezra: טעם נד גודר;

49. 3 רִאשִׁית אֹזֶי = *κεφάλαιον λύπης μου*, hence der. from אָז = trouble, grief, so *σ' U*; v. 5 מְכַרְתִּיהֶם = *ἀνασκαφαλ (αὐτῶν)*, der. from כָּרַח = to dig, so IE under א"י; v. 14 מְשַׁפְּתִים = *κλήρων* (lots, estates), so *ט תחומיא* and *σ' μεταιχμίων*; similarly, Judges 5. 16; Exod. 25. 4 תֹּלַעַת שָׁנִי = *σκόληκος διάφορον*, hence he der. שָׁנִי (scarlet) from שָׁנָה = change, be different; similarly, 28. 5 and 35. 23, 35; Deut. 29. 18 (17) שֶׁאֵשׁ 'venom' is rendered by *κεφαλῆ*, likewise 32. 33; 32. 2 שְׁעִירָה 'rain' is translated by *τριχιῶντα* 'hairy' and v. 17 שְׁעִירִים = *ἐτριχιῶν αὐτούς*, both therefore der. from שָׁעַר 'to be hairy'; 1 Kings 17. 18 עֲרֵבָתָם 'their pledge' is rendered by *σύμμυξις αὐτῶν*, hence derived from עָרַב 'to mix'; Job 3. 5 יִגְאָלוּהוּ = *μολύναι (αὐτήν)*, der. from גָּאָל = to stain, defile, so probably *ט יטננן* (moisten), Rashi and IE לבלוך, and *ס* 'cover', with which contrast *ט*, *σ'* and *θ'* who take it in the sense of 'redeem'; 30. 12 אֵיזֵר is rendered by *ἐπιβλασμός* as if it were אֵז 'cloud' (comp. Gen. 2. 6 in Field), so also Prov. 1. 26, while in Ezek. 35. 6 it is rendered rightly *θλίψις*; Ps. 34 (35). 20 רְנֵעֵי אֲרָץ = *ἀθρόα γῆς*, hence *a'* took it in the sense of רְנֵעַ 'second, moment' inst. of רָנַע 'quiet', *ט* probably read רְנֵנִי; 64 (65). 14 פֶּר 'corn' is made to correspond to *ἐκλεκτός*, chosen; 79 (80). 12 קִצְרִיָה = *θερισμὸν αὐτῆς*, construed as קָצִיר 'harvest' inst. of 'boughs'; 90 (91). 6 יִשׁוּר = *δαίμονιζοντος*, combined with יָשַׁר 'demon', so also IE under א"י; Prov. 12. 26 יָתַר = *περισσεύων*, similarly *ט מן הבריה*, hence derived from יָתַר instead of תָּוַר, likewise Ibn Ezra; 20. 2 מְתַעֲבֵר = *ὑπερβαίνων α' σ' θ'*, construed as hithp. of עָבַר 'pass', comp. Deut. 3. 26 where הִתְעַבֵּר = *ὑπεριθῆναι*; 27. 6 נְעִתְרוֹת = *ἱκετικά* (fit for suppliants), hence der. from עָתַר 'to pray, supplicate' inst. of עָתַר 'to be abundant'; 31. 9 בְּיִשׁוּר = *ἀνδρεία* (manliness) with reference to בָּשַׁר 'proper' and בְּשָׂרוֹן; רְעִית Eccles. 1. 14: 2. 11: 6. 9

and רָעִיּוֹן 1. 17 are der. from רָעָה 'pasture' and translated νομή; Cant. 5. 13 עֵבֶר = ἐπιλεκτος (or ἐκλεκτός), so ט בחירא; Isa. 14. 19 בְּנִצֵּר = ὡς ἰχώρ, which according to Jer. (in Field's note) means *tabes, paedor, sanies*, Nestle suggests (*ZAW.*, XXIV, 127 ff.) talmudic נִצֵּל, but it is hardly necessary, since נצר has the same meaning in the Talmud as נִצֵּל, comp. Pal. Šeb. 35 c: להשיב ונצורי ישראל להשיב ונצירי ישראל להשיב; 18. 7 בְּנִקְוֹ = ὑπομένοντος, so Jer. *expectantem*, der. from קוה = to hope; 28. 27 בְּקִרְוִין = ἐν συντέμνοντι, hence קִרְוִין was construed as a part. pass. of קִרַּץ with active sense, comp. Prov. 12. 24; 30. 23 מְקִנִּיהַּ = ἡ κτήσις σου, in the sense of קָנִין 'acquisition' not 'cattle'; 39. 2 אֶת־בֵּית נְחֹתָהּ = τὸν οἶκον τῶν ἀρομάτων, hence taken in the sense of נְבִאָת 'spice', so Rashi; Jer. 10. 17 בְּנִצְתָהּ 'bundle, pack' is rendered τὴν ἐπιτροπήν σου for which Field suggests ἐντροπήν = shame, humiliation, in which sense it occurs in talmudic-midrashic literature, so Men. ben Saruḵ quoted by Rashi, IḠ, Ḳimḥi; 14. 14 אֵלֶּי לִי = σκελισμός (snare); 48 (31). 30 בְּרִי (his boastings) is transl. by ἐξάίρετα, hence identified with בְּרִים 'members', comp. Ezek. 9. 2, 11 and Dan. 10. 5; 51 (28). 2 וְרִים was taken in the sense of winnowers or scatterers = λικτητάς by both *a'* and *s'*, so also ט; 52. 23 רִיחָה meaning 'on the sides' = ἀνημμέναι, hung up, fastened; Ezek. 21. 19 (24) בְּרָא = κεντώσαν, where read κεντούσαν, comp. Field, note, and Swete's Septuagint where Q^{ms} has: *σ' χείρα κεντουσα*. If then this reading is common to both *a'* and *s'*, which is not impossible, they probably construed ברא as a participle and κεντεῖν (prick, stab) in the sense of cutting down or destroying, comp. 23. 47 בְּרָא אֶת־הָאֲדָמָה בְּחִבְרוֹתָם where ㊄ likewise has κατακέντει κτλ.; 25. 6 בְּכָל־שְׂאֵמֶךָ = ἐν ὄλῃ τῇ διαθέσει σου = with all thy disposition (*s'* read שאתך); 27. 24 בְּנִיּוֹ בְרוּמִים

= ἐν μαγώζοις συγκειμένοις (put together); 40. 43 שְׁפָתַיִם = ἐπιστάσεις (first edition; from שָׁפַת, comp. 24. 3 שָׁפַת †ἐπίστασιν); Hos. 9. 8 יְקִיָּוָה = ἐσκωλωμένη, full of snares; Amos 7. 1 יָגִי is rendered by γάζα (treasure), confused with יָגִי; Zach. 4. 7 הַשְּׂאִיִּת is der. from שוה 'be equal' and made to correspond to ἐξίσωσις (equalization); 12. 5 לִי אֶמְצָה = καρτέρησόν μοι, constr. as an imper. instead of a noun. It must also be mentioned that נָחַה 'dwelling' is often confused with נָחָה 'beautiful', so is נָבַל 'foolish' combined with נָבַל 'sink, languish, wither'.

31. In the preceding I have tried to illustrate Aquila's departure from the accepted vocalization, punctuation, and interpretation of single words of the masoretic text. In the following I intend to discuss his method of exegesis as exemplified in phrases and sentences which sometimes receive a singular treatment and yield a sense different than that transmitted to us by tradition.

Gen. 3. 16 הַשְּׂאִיִּת = συνάφεια (Jer. *societas*) is a free rendering and is probably due to some midrashic interpretation with reference to conjugal union and marital relation. A midrashic meaning perhaps underlies likewise Θ's ἀποστροφή, comp. Ber. r. *ad loc.*, ed. Theodor, p. 191 (תְּשׁוּבָה לְחַשׂוֹקָה אִישׁוֹ, (לְחַשׂוֹקֶיךָ תְּשׁוּבָה לְחַשׂוֹקָה אִישׁוֹ), and also Midrash Lekah Tob, ed. Buber, p. 27 (תְּשׁוּבָה לְחַשׂוֹקָה אִישׁוֹ). Hence Nestle (*Marginalien und Materialien*, p. 6) is hardly justified in suggesting הַשְּׂאִיִּת for Θ in this place, nor Ball (*Genesis in SBOT.*) in doing it in all the places where it occurs. As to ὁρμή of σ', it probably also goes back to a midrashic interpretation, comp. Frankel, *Einfluss*, p. 10.

Ibid., 4. 7 הָלֵאָה אִם־תִּיטִיב שְׂאִתָּה = (οὐκ) ἐὰν ἀγαθύνῃς, ἀρέσεις = if thou doest well, thou wilt please; this is a satisfactory rendering, שְׂאִתָּה being taken as the apodosis in the sense of

שָׂאָה פָּנִים; in this interpretation *a'* is supported by most versions, particularly *θ'* **S** and **U**, and commentators, cf. especially IE: אַם עֲשִׂית טוֹב תִּשָּׂא פָּנֶיךָ. **Θ**'s rendering of the whole phrase is based on consonantal variations, see Margolis, *ZAW.*, XXVII (1907), 249 f.

Ibid., 14. 3 and 8 עֲמַק הַשָּׂדִים = . . . τῶν πρινεῶνων as quoted by Jerome and restored by Lagarde (*Hieronymi quaestiones hebraicae in libro Geneseos*, p. 23) and Field (note, *ad loc.*). Πρινεῶν or πρινωῶν is an ilex-grove (*locus ilicibus consitus* in Field). With *a'* goes the Midrash (Gen. 1., ed. Theodor, p. 410): שָׂדִים שְׂהִיָּה מִגְדֵּל סַרְנִין (see Lagarde, *Mittheilungen*, IV, 362); on the other hand, *θ'* τῶν ἀκτῶν (*amoena nemora*) goes with **Τ** פֶּרְדִּים cp. *σ'* ἐν τῷ παραδείσῳ τῆς ἀκτῆς בְּגִוְעֵי Gen. 2. 15, similarly **Τ** מִיֶּשֶׁר שְׂעֵשֵׂי אֶקְלֵיָא, cp. the alternative in the Midrash (*l. c.*) שְׂדֵים שְׂדֵים.

Ibid., 22. 2 אֲרָץ הַפְּרִיָּה = . . . τῆν καταφανῆ, *σ'* τῆς ὀπτασίας, **Θ** τῆν ὑψήλην. Comp. Mid. Tanhuma on Gen., ed. Buber, p. 112: ר' ינאי אומר מה הוא מוריה? מקום שהאורה יצא לעולם.

Exod. 19. 22 for הַפְּהִיָּה, according to the larger Cambridge Septuagint, *a'* wrote οἱ πρεσβύτεροι instead of the usual οἱ ἱερεῖς, which is the reading of **Θ** and the other ancient versions. It is clear that *a'* smoothed over the anachronism (the priests mentioned before their institution, Exod. 28) by his rendering 'elders'; the rabbis for the same reason make of them the 'firstborn' (Zebaḥim 115 b; Mekilta, *ad loc.*). Contrast Wiener, *Pentateuchal Studies*, 230; Troelstra, *De naam Gods in den Pentateuch*, 17. Curiously enough, in 2 Kings 8. 18 (sons of David!) *a'* (and, acc. to Barhebr. also *σ'* and ὁ ἐβραῖος) has ἱερεῖς, while **Θ** makes of them ἀνάρχαι and *σ'* (acc. to cod. 243) σχολάζοντες; cp.

20. 26 Ⓞ *σ'* and ἄλλος ἱερεύς and 3 Kings 4. 5 *α' σ' ἱερεύς* (omitted by Ⓞ); cp. also 1 Chron. 18. 17 הראשנים ליר המלך!

Lev. 8. 8 אֶת־הַאֲזִיָּוִת וְאֶת־הַחֲמִיּוֹם = τοὺς φωτισμοὺς καὶ τὰς τελειώσεις, in which most of the minor versions coincide. For a similar interpretation, comp. Yoma 73 b : אורים שמאירין אה דבריהן, and again Pal. Yoma VII end, 44 c : אורי' שהן מאירין לישראל ותומים שהן מתומין לפניהם : את הרך. Contrast Ⓞ : τὴν δῆλωσιν καὶ τὴν ἀλήθειαν, and comp. hereon Frankel, *Einfluss*, 100 f.

Job 18. 14 בְּלֹהוֹת בְּמֶלֶךְ יִתְצַעֲרֶיהוּ = καὶ ἐπιβήσεται αὐτῷ τοῦ βασιλέως ἀνπαρξία = and there will set upon him the King's non-existence. In the first place ἀνπαρξία for בְּלֹהוֹת (so also *α' σ'* 27. 20, cp. ἀνύπαρκτος *σ'* 24. 17) suggests that it was etymologically connected with בֹּל 'not' (בְּלֹהוֹת was prob. pronounced in Aramaic fashion בְּלֹהוֹת), as may be proved by the fact that ἀνύπαρκτοι is employed by *σ'* elsewhere for לֹא־הָמָּה (Prov. 19. 7) and אֵלִילִים (Ps. 95 (96). 5, combined with אֵל) and ἀνπαρξία for מְבַלְיָלוֹ *sine nomine* Job 18. 15. Then the construction בלהות למלך = למלך בלהות in the sense of בלהות (ה)מלך is interesting.

Ibid., 30. 12 עַל־יְמִין פְּרָחַח יִקְוֹמוּ = ἐπὶ δεξιῶν βλαστῶντος ἀνέστησαν = upon the right (hand) of the sprout they rise. Here *α'* read ימין as a constr. st. to פְּרָחַח and made the subj. impersonal. In this interpretation he is followed by *θ'*, but opposed by Ⓞ and Jewish commentators. As to פְּרָחַח, cp. Saadya עכרש = a kind of thorn, and IĠ under יש מי שפרש.

Ps. 2. 11 נִשְׁקָדְבָר = καταφιλήσατε ἐκλεκτῶς = kiss purely, i. e. worship in purity; so also *σ'*, Jerome, and Rashi. This interpretation may be considered as an attempt to avoid the christological translation of בר = son; but it is remarkable that Jewish commentators like IE, Xi., and even

Maimonides felt no difficulty in accepting this interpretation.

31 (32). 7 פִּלְטֵי תְּסִיבֵנִי = αἰνεσίς μου, διασώζων περι-
κυκλώσεις με; *a'* seems to have read רָנִי (my praise, saving
thou wilt surround me). A similar interpretation, including
the disregard of the accents, is also found in G : τὸ ἀγαλλίαμά
μου, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με; while Jer. with his
laus mea salvans, circumdabis me comes nearest to *a'*.
רָנִי thus becomes a parallel to לִי פִּתְרֵהוּ (which *a'* renders
ἀποκρυφή μου) while פִּלְטֵי is taken as the infin. absol.

67 (68). 32 מִנִּי מְצַרִּים = οἴσουσιν ἐσπευσμένως
ἐξ Αἰγύπτου. Jer., too, renders מְצַרִּים by *velociter*. This led
many commentators to assume that the text originally
read מִנִּי (הֵשׁ) or מְצַרִּים (מִנִּי) dittographed and then מ added).
But aside from the fact that *πρέσβεις* of G and *legati* of V
speak against it we must also consider that Aquila here,
and hence also Jerome, is supported by a Midrash which
interprets the passage to mean חֲשִׁים וּמוֹמוֹנִים לְהַתְגַּיֵּר (Midr.
Teh., ed. Buber, p. 320). This example should be added
to those in § 11.

68 (69). 4 מִיָּהֵל לְאַלְהֵי = ἐτελέσθησαν οἱ ὀφθαλμοί
μου περιμένοντες τὸν θεόν (μου). *a'* (and so *σ'*) apparently
substantiate the masoretic pointing מִיָּהֵל against מִיָּהֵל pre-
supposed by G and T .

92 (93). 3 יִשְׂאוּ נְהָרוֹת דְּרָבָיִם = ἐπήρθη ποταμῶν βάθη αὐτῶν.
The passive construction was apparently adopted so as not
to ascribe an action to the (personified) rivers. The genit.
ποταμῶν anticipates *αὐτῶν*.

119 (120). 5 מִשְׁפָּה = προσηλύτευσα ἐν μακροσμφ. In
the same sense, though following a different construction,
also G and *σ'*. These versions apparently failing to
recognize in מִשְׁפָּה the name of a people (so mediaeval

θανμαστὸς σύμβουλος, ἰσχυρὸς δυνατός. That *a'* read מַשְׁרָה was already stated above (§ 28), comp. also Lagarde, *Semitica*, I, 16 f. The rendering of אֶל גְּבוּר by ἰσχυρὸς δυνατός has been criticized by Theodoret, though he is followed in it by both *σ'* and *θ'*. This rendering, as Field rightly states (*Prolegomena*, p. xx), agrees with *a'*'s style generally and it was hardly right to style it 'wickedness'.

25. 8 בְּלַע הַמּוֹת לְנֶצַח = καταποντίσει τὸν θάνατον εἰς ὕκος. *σ'* likewise construes המות as object, the subject being אֲרָנֵי הַהוֹי of the following phrase. So also Rashi. *ט*, on the contrary, takes המות as subject, so also Sa'adya and Ibn Ezra.

38. 11-12 דוֹרֵי הַקָּדֶל = ἐπαύσατο γενεά μου. The two words are connected by all the Greek versions which at the same time read קָדֶל (so *ט* and *θ'* ἐξέλιπεν); פסק points likewise to חדל; *ט* quietis also implies חדל. Jewish commentators explain it as חלד by metathesis (comp. Kimḥi among others), and this view has been adopted by modern scholars. How *a'* formed a pause with the constr. יוֹשְׁבֵי it is hard to understand; possibly he read a word before חדל specifying κατοικούντων or else he read יוֹשְׁבֵי הַקָּדֶל: קָדֶל דוֹרֵי.

53. 5 מִפְּשָׁעֵינוּ מְחַלֵּל מְחַלֵּל הוּא = [καὶ] αὐτὸς βεβηλωμένος ἀπὸ ἁθροισῶν ἡμῶν. Quite so *ט*: דְּאֶתְחַל בְּחֹבְנָא with reference to the Temple. But *ט* has ἐτραυματίσθη 'wounded, pierced' and likewise most Jewish commentators and all modern exegetes derive it from חלל = pierce. Undoubtedly Aquila as well as the Targum sought to tone down the christological application.

Jer. 6. 18 אֶת־אֲשֶׁר בָּם יָדְעִי עָרָה = καὶ γυνῶτε μαρτυρίαν τῇ οὐσαν ἐν αὐτοῖς; *a'* therefore takes עָרָה in the sense of עָרוּת; as to בָּם he apparently construes it as referring to the

people of Israel. Aquila's reading forms the basis for Giesebrecht's emendation to דעו ורעו, which, however, fails to account for the part. אה. Ⓞ *καὶ οἱ ποιμαίνοντες τὰ ποιμνία αὐτῶν* points to עֲרִיבָהּ וְרָעִי, while אה אשר במ is omitted altogether.

34 (41). 18 לְפָנַי הָעֵגֶל = ἐνώπιον τοῦ μόσχου; hence *a'* read לְפָנַי disregarding the accent; contrast Ⓞ *κατὰ πρόσωπόν μου* and ט קרמי.

48 (31). 30 עֲבָרְתוּ וְלֹא־בָּנוּ בְּדָיו = ἡ μῆνις αὐτοῦ, καὶ οὕτως τὰ ἐξάίρετα αὐτοῦ; οὕτως is probably an error of transmission for ου(χ) ουτως; the transposition of the accent is supported by Ⓞ Ⓢ Ⓣ which in addition read עֲבָרְתוּ for עֲבָרְתוּ; בְּדָיו is rendered etymologically and derived from ברר = be separate.

Ezek. 2. 10 וְהָיָה וְהָיָה קִינִים וְהָיָה אֵלֶיהָ וְכָתִיב אֵלֶיהָ = (καὶ) γεγραμμένον ἦν ἐν αὐτοῦ κτίσις καὶ ἀντίβλησις καὶ ἔσται; *a'* construes קִינִים in the sense of קנין, deriving it from קנה = to buy, possess, while וְהָיָה is der. from הָיָה = to be; for this interpretation there is no analogy in the versions nor in the commentaries.

32. To sum up Aquila's exegesis, it is safe to say that he leans mostly on Jewish tradition as manifested in Targum, Midrash, Talmud, and developed in the works of Sa'adya, Kimḥi, Ibn Ezra, Rashi, &c. Where he seems to stand alone it is probably due to the fact that the traditions in question have not been preserved. The most frequent grouping among the versions is *a'* ט Ⓢ, while *θ'* vacillates between this group and the Septuagint, bearing out the contention of scholars that he was simply a reviser of the Alexandrine version and not an independent translator like *a'* (comp. Swete, *Introduction*, p. 43, and Schürer, *Geschichte*⁴, III, 440). Symmachus more frequently goes with the above group, but now and then he follows his own

way or that of the Septuagint. As to the relation of a' to \mathcal{G} , it is evident that the former diverges as far as possible from the latter, proving once more that his version was intended as an antidote to the older Greek version.

(To be continued.)